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The Outlook of Missions

CONTINUING

THE HOME MISSIONARY BULLETIN, THE OUTLOOK OF MISSIONS
AND THE WOMAN'S JOURNAL.

ISSUED MONTHLY IN THE INTEREST OF MISSIONS.

HEADQUARTERS: REFORMED CHURCH BUILDING, PHILADELPHIA.

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FORMS OF BEQUEST FOR MISSIONS

For the Board of Home Missions.

I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Elder Joseph L. Lemberger, of Lebanon, Pa., is treasurer, the sum of _____ dollars.

SUBSCRIPTION, FIFTY CENTS PER YEAR, PAYABLE IN ADVANCE.

SEND ALL REMITTANCES TO THE OUTLOOK OF MISSIONS, 15TH AND CHESTNUT STS., PHILA., PA.
ENTERED AS SECOND-CLASS MATTER JUNE 12, 1909, AT THE POST OFFICE AT PHILADELPHIA,
PA., UNDER THE ACT OF MARCH 3, 1879.



The Quiet Hour



Jesus said unto them, I am the bread of life; he that cometh to me shall not hunger and he that believeth on me shall never thirst.—John 6: 35.

O Master Gardner, who dost shape aright
Each seed of good unfolding 'neath Thy
hands; O give command
To spare each feeble striving toward the light,
And bid it reach the stature Thou hast
planned!

—MARTHA HASKELL CLARK.

Christ's exhortation to the disciples to let their light shine is simply a declaration of the supreme value of a pure character and a holy conversation.

—EDWARD ARTHUR WICHER.

The dailiness of life is a great thing to learn. Day by day we receive our bread. Day by day let us give account of ourselves to God. Day by day let us finish the work that is given to us to do. Let each day be a world in itself and let us not close the book until we can write at the bottom of the page, "It is finished."

—A. B. SIMPSON.

"O God, I pray Thee grant to me
To find within the daily life
A space fenced off from earthly strife
Where I may wait and watch for Thee."

If you are going to spend your life for any lower purpose than that for which God made you, devoting yourself to things which are not definitely related to His will as revealed in the Christ who loved and redeemed you then you are going to lose everything of real and eternal worth. For no one of us really finds himself or herself until we find the saving comradeship of Jesus Christ.

—J. STUART HOLDEN.

At the heart of the cyclone tearing the sky
And flinging the clouds and the towers by,
Is a place of central calm;
So here in the roar of mortal things,
I have a place where my spirit sings,
In the hollow of God's Palm.

—EDWIN MARKHAM.

"You and I, toiling for earth, may toil also for heaven; and every day's work may be a Jacob's ladder, reaching up nearer to our God."

When I open my ears and listen to Jesus, when I become a pupil of Jesus and all the avenues of my mind and soul are opened to the insertion and incoming of His will, I become porous to the Divine. The Divine enters my life as water is soaked up by a sponge.

—J. H. JOWETT.

"Come, Son of man, Divine,
Flood all my soul with sympathy benign,
Until my very life is love imperaled,
And pulses with the heart-throbs of the world."

Not by what we have done in past years, not by what we are by nature, which we received from father and mother, not in the faultlessness of our character, not in the zeal nor in the abundance of the service; but in what we will to receive from our Master—by that is measured our nearness to Him.

—LYMAN ABBOTT.

God's method is not unity through identity but through variety, through differences which supplement and serve one another.

—JOSIAH STRONG.

Have you never wept with a grief that slowly
passes,
Have you never laughed when a joy goes
running by?
Know you not the peace of rest that follows
labor?
You have not learned to live, then; how can
you dare to die?

—TERTIUS VAN DYKE.

Rise! for the day is passing,
And you lie dreaming on.
The others have buckled their armor,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The past and the future are nothing,
In the face of the stern to-day.

—ADELAIDE A. PROCTOR.

O Heavenly Father, we need Thy love and Thy calm breath shed abroad in our souls to be a fountain of strength; we know not, without Thee, what may befall us this day, either of peril, or of temptation, or of sorrow. But Thou canst put a guard about our path and canst fence all our senses from temptation by sobering them with Thy holy fear.

—ROWLAND WILLIAMS.

The Outlook of Missions

Our Motto:

THE CHURCH A MISSIONARY SOCIETY.

EVERY CHRISTIAN A LIFE MEMBER.

VOLUME V.

November, 1913

No. 11

WHAT

**The Golden Jubilee of the Board of Home Missions
1863 — 1913**

WHERE

**First Reformed Church, Tenth and Wallace Streets
Philadelphia, Pennsylvania**

WHEN

November 24-25, 1913

MOST INTERESTING SERVICES.

What the Reformed Church has done for the work of Home Missions in the United States will be told by faithful men who know the history, in a series of special meetings to be held in the First Reformed Church, Philadelphia, Pa., beginning on Monday evening, November 24th, and ending on Tuesday evening, the 25th. This will be a fitting climax to Home Mission Week and to Home Mission Day.

A sermon and an address will be the special features of the service on Monday evening.

On Tuesday morning the story will be told of the work done by our Church in the home land as well as the in-

spiring record of the Church-building Funds. Then will follow the Greetings from the General Synod and the workers on the field.

The afternoon has been set apart for Greetings from the sister Boards of Home Missions, the discussion of the Future of the Rural Church, Home Missions and Social Service and the Problem of the Immigrant.

The evening addresses will be delivered by men of national reputation.

A most hearty invitation is hereby extended to all readers of The Outlook of Missions to attend all these services. They will inspire all to greater effort for the winning of America for Christ.

A PRAYER FOR THE NATION.

Oh Lord, our God, Thy mighty hand
 Hath made our country free;
 From all her broad and happy land
 May worship rise to Thee.
 Fulfil the promise of her youth,
 Her liberty defend;
 By law and order, love and truth,
 America befriend.

The strength of every State increase
 In Union's golden chain;
 Her thousand cities fill with peace,
 Her million fields with grain;
 The virtues of her mingled blood
 In one new people blend;
 By unity and brotherhood,
 America befriend.

Through all the waiting land proclaim
 The gospel of good-will;
 And may the joy of Jesus' name
 In every bosom thrill.
 O'er hill and vale, from sea to sea,
 Thy holy reign extend,
 By faith and hope and charity
 America befriend.

—HENRY VAN DYKE.

MAKING TIME FOR WHAT WE WANT TO DO.

In the busiest lives there is room for what we want to do. It all depends upon the inclination. The votarists of pleasure are those who oftenest use the threadbare plea of "I have no time." The man of business, who "fills the unforgiving minute with 60 seconds' worth of distance run," is the man who is apparently placid, unruffled and at leisure to give ear to the claim of your particular enterprise.

We began as children by being "too busy" to practice the piano or to do the provoking sum in long division. But we were never too busy to play baseball or go skating. Anything that was fun displaced what was no fun.

There is no white lie so popular as "I haven't time." It enables us to evade an unpleasant appointment where our real duty lies. It fools the one to whom we tell it, perhaps, but it

does not fool our own bothersome consciences. Nearly always the real and honest reason is "I don't want to." For what we want to do, we shall find time to do.

THE UNREASONABLE MAN.

IN HIS second letter to the Church at Thessalonica, St. Paul uses the phrase "unreasonable and wicked men," and he asks the Christians in that city to pray for two things—"that the Word of the Lord may have free course and be glorified, even as it is among you," and "that we may be delivered from unreasonable and wicked men; for all men have not faith." It is not the unbelief of the world that hinders the work of the Lord half as much as the lack of faith among the believers. These are the "perverse" or "unreasonable men" with which the loyal servants of Christ have to contend in their efforts to build up His Kingdom in the world. The blunders of those who toil for the Master are not half so serious as the porcine persistence of those who are perfectly sure they are right and refuse to go forward with the work. It is saddening to come across the man who cannot be told anything that he does not know already. Your anger will not move him; you might as well keep your temper. Only the stern logic of events will serve to confute him finally, but it is a pity that so much time must go to waste until the "perverse" man becomes a "reasonable" being. Many a cause suffers, many a noble plan is crippled, just because "all men have not faith." At such a time, the only thing that the faithful ones can do is to pray that the Lord may open their eyes, unstop their ears and soften their hearts. This will require an operation by the Holy Spirit, and we have the promise that when He, the Spirit of Truth, works in the hearts of such men their captive spirits will be set free, and then there will be joy in all the household of faith.

WHY THE ORDINATION WAS AD- JOURNED.

BY REV. CHARLES L. WHITE, D. D.

Corresponding Secretary American Baptist Home Mission Society.

THE ordination of Rufus King was set for Thursday, June 15th. He had been called to the pastorate of one of the largest churches in the association, and it was his first charge. The day to which he had looked forward with happy anticipation at last dawned brightly and forty delegates of the churches were in attendance at the council. The church had never before called one so young and inexperienced as its pastor, but he was regarded as a promising man and his gifts were marked. Moreover, he had been considered both in his college and in the seminary as an unusually brilliant student.

The examination of Mr. King followed the course as he related his views of Christian doctrine and church polity. He was questioned closely concerning the ordinances, the nature of faith, the deity of Christ, the inspiration of the Scriptures, and his attitude toward the modern theories of life. His familiarity with the recently promulgated ideas of the new thought and his lucid answers to many difficult questions won for him the admiration of all who were present.

Indeed, all went well until a deacon of a neighboring church asked the candidate to give a comprehensive statement of the missionary activities and organizations of the denomination, and especially questioned him concerning the scope and methods of work of the Home and Foreign Mission Societies. When these questions were asked, the young man colored slightly as he replied that he was not prepared to be examined on the subject of modern missions.

This answer was too much for Dr. Jackson, the pastor of the largest church in the association, and he pressed the young man with questions covering the recent activities of the denomina-

tion, and it was observed by all that the replies were exceedingly unsatisfactory. Moreover, a few of his answers furnished a revelation of missionary ignorance for which the delegates were not prepared and at which they were evidently shocked.

At last the examination ended and the council asked to be alone. After the discussion it was unanimously voted that while the council was abundantly satisfied with the young man's Christian experience, call to the ministry and views of Christian doctrine and church polity, yet it seemed best to recommend that the ordination be postponed until the candidate should satisfactorily inform himself concerning the work of the State Conventions, the Foreign Mission Society, the Home Mission Society, the Publication Society, the Women's Societies for Home and Foreign Missions, and the National Convention and its Boards.

The young man took the vote in an excellent spirit, and explained that he had given his principal attention to the early and medieval periods of the history of the Church, and that he had not taken the missionary electives offered in his seminary, although strongly urged to do so by the president and professors. He added also that he had fully intended to read up on the subject of modern missions before his examination for ordination, but his time had been consumed in the preparation of his thesis on "The Development of Monasticism."

The moderator tactfully remarked that the association was widely known for its missionary activities and organized beneficence. The leaders planned also that its ideal should be \$5 per year, per member, for all forms of missionary work, and that as far as they could determine the decision, the brethren had decided to have as pastors of the churches only such men as were well informed on missions and missionary methods. He felt that the action of the council was timely and right and that the candidate himself recognized the sweet reasonableness of the action.

Two months later Rufus King gave a good account of his missionary knowledge and was set apart for the Gospel ministry. He firmly believes that the action of the ordination council saved him to a life of great usefulness and is devoutly glad that the delegates stood by their missionary convictions.

WHAT OUR SUBSCRIBERS SAY.

I find "The Outlook" one of the most complete missionary booklets published. It is so interesting and instructive, and, besides keeping us in touch with the work done by our own Church, it also reveals to us God's plan of salvation, and that we, in our little corner, can help this great Mission cause, even though we cannot cross the ocean.

LILLIE M. WERNER.

I appreciate very much the way the printer handled my report, and want to thank you for your interest and your help.

MRS. LEWIS L. ANEWALT.

The Magazine is such an inspiration and help. I am just out of the Seminary and beginning my active ministry.

J. A. PALMER.

I have been a reader of the Magazine from the beginning, and look forward to getting each issue and endeavor to find out what the Church is doing along the line of missionary effort from time to time.

WILLIAM G. WALTER.

Such testimonials are greatly appreciated. Subscribers can help to make "The Outlook of Missions" among the very best by **paying** their subscriptions **promptly in advance**, and by securing **new subscribers**. We do want to reach the 10,000 mark. Then, there will be no annual deficit.

HOW TO INCREASE THE CIRCULATION.

ANNA FROELICH.

Unless we are informed about the interests that are engaging the world's attention, we are behind the times. The great world-movement of to-day in the religious world is missions. Not to be informed about missions is to be out of fashion, to be a back number.

Missionary magazines have very largely in the past been a closed book, an uninteresting set of articles about conditions and people that seemed imaginary and that seemed to be of no concern to us, but that is no longer the case. There is a work to be done now, and it does concern us. The seed that was sown a quarter of a century ago by the Church and devout pioneer missionaries is now bearing fruit. The missionary magazines now contain material of vital interest to us all. They tell us what the missionaries are doing on the field, and what the Church is doing at home. There is a great awakening not only in China, but at home. The people throughout the Church are beginning to realize their great opportunity in having a part in a great work, the evangelization of the world. When but a few years ago the note was first sounded by the Student Volunteer Movement, for the evangelization of the world in this generation, how impossible it seemed; but with the mighty forward movement of all Christian organizations connected with the Church during the past year, what is not possible during the present year and the years to come, if missionary literature is put in the hands of all Christian young men and young women.

Their hearts must needs be touched and the fire of enthusiasm kindled, to take part in the highest cause of Christian people. To be a live Christian we must do something. Missions afford the opportunity for each one to have a part in Christian work.

A personal canvass by the Missionary Literature Committee ought to increase the circulation of the **OUTLOOK OF MISSIONS**. It is a very readable magazine for those who wish to be informed about "the great world-movement."

Missionary Topic

JOHN H. POORMAN

NOVEMBER 30—OUR CHURCH AT WORK FOR OUR COUNTRY.

Deut. 8: 1-20.

“If a man love not the immigrant whom he hath seen, how shall he love the foreigner in other lands whom he hath not seen?”

SOME REFORMED FIRSTS.

The oldest church with a continuous history in America is the Collegiate Reformed Church of New York. Its first pastor was the Rev. Jonas Michaelius, who organized the congregation during the summer of 1628.

The first church bell in America hung in the steeple of this church. The first organ in America was likewise first used in this church. Peter Minuit, the first governor of New York, then called New Amsterdam, was an elder in this church.

The first missionary superintendent of our church was the Rev. Michael Schlatter, who came to America in 1746 as a representative of the Reformed Church in Holland.

The first home missionary sent out by the Synod organized in 1793 was the Rev. James R. Reily, who went to North Carolina as a “visiting missionary.”

It is said that the first sermon ever preached where the city of Pittsburgh now stands, was preached by a minister of the Reformed Church.

It is said that the first Protestant sermon ever preached beyond the Mississippi was by a Reformed minister, the Rev. Samuel Weyberg, who came from North Carolina.

NATURE OF HOME MISSION WORK.

The Board of Home Missions, through its representatives, goes into a city, gathers and organizes a congregation, sometimes through a Sunday School or from a swarm out of another congregation, places a pastor over the little flock, helps in his support, selects an available site, buys the lot, assists in the erection of a building, and thus fosters a new and struggling interest until it reaches self-support.

Within the last half century our Boards (German and English) have established 500 congregations, almost 400 of which were brought into existence during the last two decades.

LESSONS FROM THE PAST.

Twenty-five years ago we had a number of outposts along the Pacific Coast, the support of which involved an outlay of approximately \$30,000. Because of a lack of ministers and proper personal supervision they had to be abandoned. A few of these congregations are still in the Portland-Oregon Classis, while some identified themselves with other denominations.

The Reformed Church in South Carolina has been altogether lost. If we would have had men and money at an early date for this State, we might have a different story to tell.

EAST AND WEST.

Eighty-five of the Board's Missions are found in the East, and more than thirty other congregations receive sustentation from their respective Classes. Many of our flourishing and influential churches at some time or other received aid through the Board of Home Missions or from the Church at large.

There are forty-nine missions in the Middle West. Seven other congregations receive sustentation from the Classes to the amount of \$100 a year.

The Reformed Church west of the Mississippi River has to-day 232 congregations with a membership of 20,700. Our denomination through its Boards of Home Missions, English and German, is supporting 67 missions in this territory.

Sixteen missions are located in Virginia and North Carolina Classes. They are principally found in rapidly developing towns and cities along the line of the Southern railroad.

IN THE CITY.

Most of our missions are located in large and growing cities, in at least 100 of them. Some of our most hopeful and prosperous missions are in these places. By far the greater amount of Church-building Fund money is loaned to our city missions.

THE CHRISTIAN ENDEAVOR MISSION.

The mission at Omaha, Nebraska, is so called because the Young People's Societies of Christian Endeavor have been asked to provide for the support of the missionary. The amount contributed by these societies during the last two years is \$317.45. It is evident that this does not nearly pay for his support, and the amount is not an adequate expression of the ability and liberality of our young people.

The missionary in charge is the Rev. C. E. Holyoke. The latest figures from the mission are as follows: Communicant membership, 109; Sunday School, 240; Young People's Society, 15. In 1911 the mission raised \$1,035, of which \$182 was given for benevolences.

SUGGESTIONS.

The leader or the missionary committee should plan to distribute at the close of the meeting one of these pamphlets published by our own Board of Home Missions: The Forward Movement in Home Missions (I and II), The Reformed Church Beyond the Mississippi, Our Work Among the Hungarians and Bohemians, Our Japanese Ward, and He That Provideth Not for His Own. These may be obtained free of charge.

The literature prepared for Home Mission Week will also prove very helpful. We would again call attention to the excellent "Programs of Immigration for Young People's Societies," prepared by the Rev. John M. Moore, D. D., who will be remembered by our readers as the Institute Hour Leader of the Mount Gretna Conference of 1912. These programs may be had free of charge by addressing the Mission Study Department, Fifteenth and Race streets, Philadelphia.

(The above material was taken from "Our Home Mission Work," in course of preparation.)

A BUNDLE OF ARROWS.

More men for Religion. More Religion for men.

The evangelization of America is the key to the evangelization of the world.

America is the divine melting pot of humanity.

Not "come and be saved," but "come and be saviours."

Christianity everywhere or Christianity nowhere.

The Bible needs projection, not protection.

Life's goal to the Christian man will be service for his brother man.

"And they stood every man in his place," where God had placed him and where He could use him.

A man must pray until he gives.

The cheapest thing we have to give is money.

The greatest results of Foreign Missions have come to the Church at home.

The scandal of Christianity is its competition.

Purity and sympathy are the two wings with which man soars above the world and enters into communion with God.

If we want to see God we must see Him through the lens of a pure heart.

It was said of Queen Henrietta: "She lived at a great moment, but she did not have greatness to meet it."

Home Missions

EDITOR

REV. CHARLES E. SCHAEFFER, D. D., GENERAL SECRETARY

A CENTURY OF HOME MISSIONS IN THE REFORMED CHURCH.

IN the year 1812 the Synod which had been constituted in 1793, took its first formal action on the subject of Missions by resolving to send several ministers to the "western country" and by directing each congregation to lift a collection for this work. In 1813, Rev. James R. Reily was sent as a visiting missionary to North Carolina and the Synod took action that "all licentiates before settling in charges should give two or three months to missionary tours under the direction of the Synod, and that all pastors must take up collections to pay the traveling expenses of these men."

In 1819 Synod appointed a Missionary Committee "to examine into the fitness of those who wanted to be missionaries, to direct them where to work, to pay their necessary traveling expenses, and to give Synod a summary of their reports."

In 1826 the Missionary Committee recommended to Synod the establishment of a Board of Home Missions. The name of the new organization was "The American Missionary Society of the German Reformed Church." It was organized in Frederick, Maryland, September 28th, 1826. Any person on payment of one dollar or more was entitled to membership, and it was expected that the whole Church might be enrolled. From its number this body elected annually a Board of Missions, composed of twenty-four persons, who attended to practically all the work of the society. Besides the work of Home Missions, there was committed to this society also the work of beneficiary education and the publication interests of the Church.

Its support was to come from congregations and from local auxiliary societies, of which there were two, one at Fred-

erick, Md., and the other at Germantown, Pa., both composed of women. In 1832 Susquehanna Classis organized itself into an auxiliary society and Synod directed all the Classes to do so. But prejudices soon developed and the Classes, refusing to work with the Board, kept their work and their funds in their own hands.

The Synod consequently resolved to effect a change in the organization, and in 1832 elected a Board of Missions composed of eighteen members, two from each of the seven Classes and four from the Church at large. In the meantime, in 1824, Ohio Synod was organized, and in 1833 appointed a Committee on Missions, which was also the Committee on Examination and Licensure.

In 1839 the first steps were taken toward creating a Board of Missions for this Synod, which, however, was not formally constituted until 1844.

Thus there were now two Boards of Missions, the Eastern and the Western.

In the year 1863 the General Synod was organized and elected its Board of Home Missions. It was composed of the following: Rev. J. H. A. Bomberger, D. D., Rev. S. H. Giesy, Rev. N. Gehr, Rev. J. G. Wiehle, Rev. D. Winters, Rev. P. C. Prugh, Rev. G. W. Williard, Rev. J. Lichtenstein, Elders C. Santee, J. Wiest, A. H. Baughman and G. G. Prugh.

The District Synods were requested to dissolve their Boards and transfer their work over to General Synod's Board. This was afterwards done and the consolidation was effected in the First Reformed Church, November 23rd, 1865. The new Board started out with an enrollment of 71 missions, 30 of which were German. Rev. L. D. Leberman was elected Corresponding Secretary. He resigned his office in 1868 and the Synod requested the Classes to elect Superintendents or Missionary Committees.

In 1870 the Ohio Synod again elected its own Board of Missions as auxiliary to the General Board. The Eastern Synod in 1871 followed by electing its own Board. In February, 1873, a special meeting of the Eastern Synod was held to discuss co-operation in the work of missions with Pittsburgh Synod and the proposed Synod of the Potomac, resulting in the Tri-Synodic Compact, which continued for nearly twenty years. The Compact was effected September 3rd, 1875. Owing to these changes the Board of General Synod was for some years comparatively inactive and the missionary work of the Church was done by District Synods and by the Classes.

In 1884, however, a special committee was appointed to prepare a plan whereby the whole work might again be carried forward under the General Board.

In 1887 the General Synod requested the District Synods to place all their Home Mission work under the General Board once more. The Ohio Synod promptly responded and transferred its 15 missions to the General Board, April 1, 1889. Pittsburgh Synod withdrew its seven missions from the care of the Board of Missions (Tri-Synodic) and on January 1, 1890, gave them to the General Board. The Eastern and Potomac Synods on April 1, 1892, transferred their 41 missions, and thus the entire work of Home Missions in the English Synods was once more unified under the care of the General Synod's Board.

Since that time the work has gone forward uninterruptedly and has greatly prospered. In 1886, through the wise forethought of Superintendent A. C. Whitmer, the plan of our Church-building Funds was adopted, and this has materially aided in the furtherance of the work.

A list of men who have served as Superintendents of Missions is of interest:

Rev. W. K. Zieber, 1857-1859. Appointed by the Eastern Board as Superintendent of Missions in the West.

Rev. L. D. Leberman, Corresponding Secretary, 1865-1868.

Rev. Max Stern, D. D., 1870-1871.

Rev. D. S. Fouse, D. D., 1889-1905. General Superintendent.

Rev. Thomas M. Yundt, 1905-1907. General Superintendent.

Rev. Charles E. Schaeffer, D. D., 1908. General Secretary.

Superintendents of the Tri-Synodic Board:

Rev. F. K. Levan, D. D., 1874-1877.

Rev. Theodore Appel, D. D., 1878-1885.

Rev. A. C. Whitmer, 1886—.

The Synods have had various District Superintendents:

Pittsburgh Synod—Rev. F. K. Levan, D. D., 1870-1871; Rev. George H. Johnston, D. D., 1871-1872; Rev. F. K. Levan, D. D., 1872-1874.

Ohio Synod—Rev. J. M. Kendig, D. D., 1878-1879; Rev. S. P. Meyers, 1880-1882.

Pittsburgh and Ohio—Rev. Dewalt S. Fouse, D. D., 1889-1905; Rev. D. A. Souders, D. D., 1905—.

Interior Synod—Rev. D. B. Shuey, Rev. Abner S. Dechant, 1898-1905; Rev. Dewalt S. Fouse, D. D., 1905-1909; Rev. John C. Horning, 1909—.

German Synods—Rev. G. D. Elliker, 1909-1913.

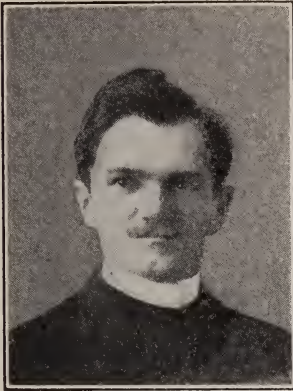
Field Secretaries under General Board—Rev. Charles E. Creitz, D. D., 1899-1900; Rev. David N. Dittmar, 1900-1905.

General Synod's Board is constituted as follows:

Rev. Charles E. Miller, D. D., LL. D., President; Rev. William C. Schaeffer, D. D., Vice-President; Rev. J. Harvey Mickle, Recording Secretary; Elder C. M. Boush, attorney for the Board; Rev. I. Calvin Fisher, D. D., Elder F. C. Brunhouse, Rev. E. R. Williard, Rev. G. D. Elliker, Rev. P. H. Dippell, D. D., Elder Philip H. Bridenbaugh, Elder George W. Stein, Elder Joseph S. Wise, Treasurer; Rev. Charles E. Schaeffer, D. D., General Secretary.

Headquarters, Fifteenth and Race streets, Philadelphia, Pa.

Renew your subscription to the OUTLOOK OF MISSIONS.



REV. O. H. DORSCHER, SUPPLY PASTOR, TRINITY CHURCH, BUFFALO, N. Y.

STATISTICS FOR THE YEAR ENDING JULY 1ST, 1913.

Number of Missions.....	143
Communicant members	16,430
Sunday School enrollment..	24,996
Contributed by the Missions for benevolence	\$25,691.00
Contributed by the Missions for congregational purposes	258,274.00
Amount received by the Board from the Church for the General Fund.....	96,402.57
Amount received by the Board from the Church for the Church-building Fund.	59,921.35
Total	\$156,323.92

RECEIPTS.

From 1826-1863 (37 years) (approximately)	\$50,000
From 1863 to 1890 (27 years).....	\$598,253
(Creation of General Synod's Board to re-consolidation under the Board.)	
From 1890 to 1913 (23 years).....	1,890,620
A total in 50 years.....	2,488,873
Grand total	\$2,538,873

ARRANGED BY TRIENNIUMS.

1863 to 1866.....	\$ 26,780	
1866 to 1869.....	57,844	
1869 to 1872.....	42,761	
1872 to 1875.....	44,000	
1875 to 1878.....	46,039	
1878 to 1881.....	55,039	
1881 to 1884.....	77,990	
1884 to 1887.....	105,039	
1887 to 1890.....	142,761	
		\$598,253
1890 to 1893.....	\$149,793	
1893 to 1896.....	172,476	
1896 to 1899.....	229,918	
1899 to 1902.....	195,245	
1902 to 1905.....	233,722	
1905 to 1908.....	297,370	
1908 to 1911.....	317,029	
1911 to 1913 (2 yrs.)	295,067	
		1,890,620
Total in 50 years.....	\$2,488,873	

THE GOLDEN JUBILEE.

The Golden Jubilee of the Board of Home Missions will be held with appropriate services in the First Reformed Church, Tenth and Wallace streets, Philadelphia, Pa., on Monday evening, November 24, and continuing through all of Tuesday, November 25. A cordial invitation to attend is extended to all.

THE HOME MISSION MESSAGE.

BY JOSEPH E. M'AFEE,

Secretary Presbyterian Board of Home Missions, New York.

HERE are two possible methods of treatment, two avenues of approach to the Home Mission problem.

I. THE EXTENSIVE METHOD.

The problems may be treated topically, a general dispassionate survey of the field being conducted. This is the simplest and the easiest method of treatment. It requires an attitude of aloofness, and the treatment is therefore more or less academic. To gain the bird's-eye view the bird must be poised aloft, and aloof from the scene under view.

This treatment would bring out the following particulars:

1. *Immigration.* Fifteen millions of alien people to be absorbed into our American life; more than one million more coming each year. A universal city problem; scarcely less generally a rural problem; 75 or 80% of the newcomers make their first settlement in the angle formed by a line from Minneapolis through Kansas City to Baltimore. Yet it is a startling Western problem and relatively greater there than anywhere else. In the seventeen large States of the Northwest and the far West, 13% of the nation's population must absorb 18% of the newcomers.

2. *Negroes.* Ten millions of them. While there is a constant stream of immigration from the South to the Northern cities, yet the vast proportion of negroes still reside in the South. The relative increase in such cities as Washington, Philadelphia, New York and Newark is very great, but eight or nine of the ten million negroes are still in the South.

3. *The white mountaineers of the Central South.* The inhabitants of the rugged territory extending from the Atlantic seaboard westward to Missouri. Five millions of pure-blood Americans, in many sections very backward in civilization, but a stock which, under proper

training, has showed the finest traits of American character.

4. *The Spanish or Mexican-American of the Southwest.* A few years ago there were scarcely more than four hundred thousand. It is now safely estimated that a million Spanish-speaking people are in Continental United States. Disturbances in Mexico have precipitated large emigration from that unhappy Republic. The problem is overwhelming the spiritual forces in Southern California. Texas is said to have four hundred thousand Mexicans.

5. *Indians.* Three hundred and twenty-five thousand, and on the increase. A very complicated problem, requiring in some sections attempts at the immediate incorporation of this element in American life, and elsewhere compelling the Church to put missionaries in the field who will learn the native language. In the latter case it is estimated that the present and perhaps the next generation can alone be reached through the pagan vernacular.

6. *Mormonism.* A pronounced political menace, perhaps even more serious than a moral. The Mormon hierarchy absolutely dominates the politics of one State, holds the balance of power in another, and is rapidly increasing its industrial and political influence in five others.

7. *The far-flung frontiers.* They are to-day flung farther than ever. Irrigation and dry-farming systems are the magic by which "The Great American Desert" is to become "The Garden of the Lord." Rural regions west of the Missouri River are almost entirely neglected by the Church. Only towns have been with any effectiveness reached. The country church, familiar to the Eastern civilization, is almost unknown in the West. Individuals and families in certain sections grow to mature life having never heard a sermon or being otherwise touched by organized religious influences.

8. *Lumber and Mining Camps.* The conventional Church almost invariably perishes or retreats before a coal mining population, though family life is generally

maintained in such communities. More than a million souls are involved. In the lumber camps, where at least two or three hundred thousand men live without family ties, conventional Church methods do not apply. A special kind of evangelism is necessary to meet spiritual needs.

9. *Alaska.* Our last great frontier; a continent of itself. Five hundred and ninety thousand square miles of uncalculated and incalculable wealth just ready for exploitation. Government projects soon to open the gates to the inrush of a stable, self-sufficing population.

10. *The Islands.* Cuba and Porto Rico furnishing a key to the difficult Latin-American problems; American civilization there on trial where its success or failure will vindicate or condemn the Monroe Doctrine. Hawaii and the Philippines presenting each its peculiar race problem of the most serious import.

11. *The city, everywhere.* The growth of cities is the outstanding phenomenon of our civilization. None of our methods of organization are keeping pace, neither those of the Church nor those of the civic order. Almost half of the population is already urban, and the proportion is increasing astonishingly. This movement is inevitable and irresistible. We must make up our minds to the city as the dominant force in our life, and lay our plans accordingly. Yet the Church is almost universally retreating before the city's worst and most characteristic development. It deliberately withdraws from the hard tasks in the city and seeks the easy places where its conventional methods apply with the least inconvenience. The all but universal trend of churches is up-town, while the population is ever more closely packed in down-town.

12. *The Country, everywhere also.* Rural revival is the concern of the Church and every other institution of society. One whole State, our most agricultural State, lost population during the last census decade. The large majority of rural counties in all the older States lost population. In some of the great agricultural Middle Western States 35% of the farms are already operated

by tenants. The tenant is a poor citizen, taking little interest in the support of churches, schools or other social institutions. Thirty-five hundred of the 10,000 Presbyterian U. S. A. churches stand with closed doors on a given Sunday for the lack of leaders and support. The Methodists and Baptists of the South declare the 16,000 of their churches in that section alone stand thus closed on a given Sunday. Yet all agree that the country church holds the key to the rural situation and must logically assume the leadership in an effective country life revival.

The above method of presenting Home Missions, as it appears, is cyclopedic. For that reason it is in danger of sacrificing the spirit and enthusiasm which Home Missions should be expected to contribute to the present campaign. The very attitude of detachment may be destructive to vital Home Mission spirit. By this treatment Home Missions may become only a miniature of Foreign Missions, which is of larger territorial dimensions, and in the final analysis, even more complicated. Home Missions should make a distinct contribution to the united campaign. This can best be done by another method.

II. THE INTENSIVE METHOD.

1. It involves the principle of immediacy and assumes the attitude of attachment. Home Missions should be brought close home to find its deepest spring and cultivate its largest inspiration.

Home Missions should impress each church with its immediate responsibility and cultivate a primal enthusiasm for the work within arms' reach. Thus each church should find its fulcrum for the wider outreach; discover here the *sine qua non* of effective world endeavor. For example:

In the field covered by the campaign, immigration is of the greatest concern. The appeal should not exhaust itself in declamation of figures drawn from the Immigration Commissioner's report in Washington, nor lay the weight of its argument upon the vast and rapid additions to New York City's population.

The immediate concern is the group of one hundred and fifty families which constitute the "Little Italy" of the city in which the given church is located; the colony of Slavs forming in another center; the Ghetto which is gradually encroaching upon the field of a conservation old church down-town in that very city. It will be nothing short of a revelation to many a layman to find that his small city has an immigration problem of its own. The effect of the campaign should be, first and most important of all, to quicken in such the sense of immediate responsibility.

The negro should not be treated as an academic question. The historian cannot meet to-day's issue. There should be the freest admission of mistakes and prejudice on either or both sides of the line in the past. But the past is past. The issue of the present should be made clear. The negro, especially in Southern communities, has spiritual needs which it is the obligation of the Church to meet. Forces and money outside of the community may help, but the real understanding of the problem must be locally generated and locally applied. The South must, therefore, be depended upon to carry the Home Mission burden of the negro. The sympathetic help of the North may be depended upon, and all will pray for such wisdom as shall no longer justify criticism of ill-advised measures imposed upon local communities from outside of them and antagonistic to their sentiments, but the South must lead and assume the responsibility which it often criticises others, who are less qualified, for assuming.

The city problem, which will be much to the fore in this campaign, should not be less intimately treated. New York is very valuable for illustration, but New York has no monopoly upon the city problem. "The American City" is not the problem of immediate concern, but the moral and spiritual conditions of this particular American city in which the appeal is presented. Each Church in its attack upon the city problem is concerned, first of all, with its own city, with the capacity of the Church to correct

slum conditions prevailing upon A and B streets.

This first and primal Home Mission enthusiasm can in each case be shown only upon problems within immediate reach, and the Home Mission appeal should emphasize this fact supremely.

2. The same principle emphasizes the solidarity of national welfare. Each local condition articulates with and merges into a national; but, with the wider range, the attitude of attachment should never be lost. Home Missions is to be interpreted as a national issue. For the individual the community remains the fulcrum from which the national life is lifted. This patriotism becomes a more intelligible reality and a more vital force.

The American people are bound in one bundle. Both the economic and spiritual prosperity of each community is indissolubly locked with that of every other. The bonds of communication, railways, telegraphs, telephones, the speeding of automobile and aeroplane serve the more effectively every year to bind all the people into one rational life.

Thus the attitude of attachment is glorified, and Home Missions become as important and large as the destiny and mission of the nation.

3. So the principle has a still wider application. There is a national world mission becoming ever more clear and pronounced. The national life furnishes the fulcrum for world evangelization. In this outreach the attitude of attachment should be fully preserved.

This opens the way for a genuine world ministry vitally different in method, and, in some elements, in its spirit, from Foreign Missions. It is not less altruistic in its enthusiasm, but more scientifically democratic in method.

"The Man Without a Country" cannot, in a real sense, be a world citizen. The most potent influences we exert in shaping world destiny are expressed in our national impacts upon the life of the world. These forces are already dominant, and are destined to increase. To make or mar our evangelical program by political, commercial and industrial con-



THE HOME MISSIONARIES OF THE PITTSBURGH SYNOD.

tacts of our nation with the peoples of the earth.

This contrast in method with Foreign Missions should not be blurred. There is no necessity for conflict either in reality or in appearance. The two attitudes are radically different; some will naturally emphasize one, and some the other, just as some are temperamentally individualists and others' activity is always prompted by the social passion.

The distinction between Home and Foreign Missions is, therefore, not one of territorial limitations. Home Missions is not merely a local enterprise while Foreign Missions is a world mission. Rightly conceived, Home Missions is no less world-forming than Foreign Missions. They approach a common problem from a different attitude and with a different method. While the contrast both of attitude and method is pronounced, the end sought by all sincere spirits is finally the same.

It cannot be said that even the philosophy of this interpretation of Home Missions has been fully worked out. Advocates of Home Missions themselves often either do not accept it or do not

comprehend it, and practice is even more backward. But the principle is vital, and Home Mission speakers should clarify their own conception, and seek with insight and passion to set the idea clearly forth.

MONEY AND HOME MISSIONS.

Two methods of treating the money question should be followed by Home Mission advocates.

1. Home Mission agencies need cash to support their enterprise.

The local churches need support. The national Boards of Home Missions need more money. Each agency is cramped in many of its activities. The appeal for money should be unequivocal.

The basis of the appeal should be kept clear. It is not one of stark need. Pointing out the moral and spiritual obliquities in our social order does not necessarily argue for church contributions. The rough-and-ready layman will discover a non sequitar in the argument. "The slums of our city are bad; therefore give money to the churches." Such argument will be effective only on condition that the churches are clearly understood to be putting in play forces to correct slum

conditions. In other words, efficiency in Home Mission administration can be the only convincing argument in the appeal for money.

Any thoughtful student knows that the national Boards are laterly showing marked increase in their efficiency. Every one of them is so far ahead of its constituency in progressive measures as to be in danger of the forces of reaction. Every one of them is seeking even beyond the present determination of its constituency to correct the evils of over-churching and of wastefulness in duplicating religious agencies.

The spirit of unity and efficiency is aflame in the national Boards. The great need now is backing from the rank and file in the churches.

2. Another and, in some respects, a more important attitude for Home Missions is that of demand for the consecration of American money for social and industrial justice. The Church is everywhere embarrassed by the charge of profiting financially from unjust economic conditions. Home Missions is out to preach the spiritualization of the social and economic order; the establishment in society of the principles of brotherhood for which Jesus of Nazareth gave his life. The Home Mission appeal should, in every city, make searching and sympathetic inquiry into the churches' immediate responsibility for industrial conditions.

As intimated, this attitude should be deeply sympathetic. It is unjust invidiously to point out any individual and lay upon him the responsibility for our distorted industrial order. No individual can, single-handed, correct these conditions. Some will be compelled to labor under them during the remainder of their lives, but every sincere churchman should be an open rebel against industrial injustice, whether he be an exalted captain of industry or the humblest laborer in mill or factory. The solution of these problems can be gained only by the completest unity of desire and effort. The Church should suppress class antagonisms by bringing all men of every grade

of society into fundamental Christian relations of brotherhood.

APPORTIONMENT OVERPAID.

The only Synod that paid the apportionment for Home Missions is the Synod of the Interior. It actually overpaid it,—106 per cent. This Synod is largely missionary. Here we are training up a body of strong and stalwart Christian men and women. Last year they averaged over \$3 for benevolence and \$11.50 for congregational purposes. Already eighteen Church-building Funds have been either paid or pledged in connection with our Jubilee Campaign. If our Church could go into this ripe and promising field with a far larger force of men and money, what wonderfully gratifying results might be obtained! With our limited resources we are reaping returns that put the rest of the Church to shame.

OUR CHURCH IN THE WEST.

A visit to the Synod of the Interior will serve to cure any one of whatever doubt he may entertain with reference to our Western mission work. Here is a body of fine, wide awake, alive and active young men, both as pastors and elders. They grapple intelligently and heroically with the problems confronting them. They are hopeful and optimistic. They do not ask for, and they do not need, our pity. They want to be encouraged at their task. They are not poverty-stricken. The West is prosperous. It abounds in wealth. It needs the Gospel for a prosperous age. This tremendous wealth needs to be spiritualized and utilized in the interests of the kingdom. The task of the Church in the West, as indeed everywhere, is not to perpetuate denominational lines, but to bring the Kingdom into all the affairs of human life. From this broad basis of missionary activity our Church in the West is contributing a vital part in the spiritualizing of our material wealth and should receive the most cordial co-operation from every part of our beloved Zion.

RELIGIOUS AND SOCIAL CONDITIONS IN NORTH DAKOTA.

A special committee under the auspices of the Home Missions Council recently made a survey of the religious and social conditions of North Dakota and has published the same in pamphlet form. North Dakota has an area of 70,183 square miles, with a population of 650,000. The value of its farm property is \$974,814,205. Its total church membership is 34.3 per cent., of which 21 per cent. are Protestants and a little over 13 per cent. Roman Catholics. Non-church members comprise 65.7 per cent. The Lutheran bodies have 620 churches, the Methodist Episcopal 207, the Presbyterian 143, the Congregational 130, the Reformed 11 and the Roman Catholic 213. It is interesting to observe that the rural population during the last ten years increased almost as much as the city population. In only half of the churches is the English language used. The German and the Norwegian are most commonly used. Five hundred and sixty-seven Sunday Schools reported a total enrollment of 40,307, an average per school of 71.

One hundred and three church organizations were reported to receive a total of \$22,615 in the form of Home Mission aid. 32,796 persons are said to live more than four miles from the nearest church.

A township of 300 reports: "There

is not a church of any kind in the township, nor any religious services of any kind. There are only about twenty Catholics and twenty Lutherans who profess any religion."

These pamphlets can be secured by addressing the Board of Home Missions, Fifteenth and Race streets, Philadelphia, Pa.

DR. BROMER'S VISIT TO OUR MISSIONS.

Dr. Edward S. Bromer, of Greensburg, Pa., at the invitation of the Board, made a trip to the Middle West during the summer and made a study of a number of our Western missions. He presented a very interesting and comprehensive report of his findings. He showed with compelling clearness that too heavy debts on the missions retard their progress and impair the very nature and purpose of their existence. His report likewise suggested a plan whereby these debts might be materially reduced, and the Board is taking steps to carry some of these suggestions into effect in the near future.

A WORD FROM OUR HARBOR MISSIONARY.



IFE is a succession of serious events at Ellis Island. So swiftly do scenes of utmost importance to the aliens concerned in them follow each other, that we hardly notice how fast time flies, and three



MISSION AT WAUGHTOWN, N. C.
(The First Building)

months are but as yesterday. The past quarter has been one of the busiest in our history. The year 1913 will in all likelihood break all previous records as to immigration. In consequence the inspection of aliens is as rigid as it can possibly be made, taking in consideration the fact that it is well nigh a physical impossibility to thoroughly inspect from five to six thousand immigrants in a single day. Occasionally unworthy ones slip through the dragnet of the government, frequently worthy people are detained or excluded, as the case may be.

It is for these poor people that we spend our utmost endeavors; these we try to comfort and encourage, to succor and release. Most of these detained people are simply the victims of untoward circumstances. They have perhaps been wrongly informed as to entrance conditions. Or they may have spent all their money on the trip across the ocean trying to make conditions in the steerage bearable by buying a few extras and comforts otherwise denied them and their children. Frequently sickness encountered on the way, especially infantile diseases, are the cause of much worry, of long detention, even of death. A great deal of suffering among the immigrants at Ellis Island could possibly be abrogated, if the laws and regulations governing admission were changed to some extent. If, for instance, the requirement of money were made a secondary matter and more attention paid to testimonials of character, as is done in Europe everywhere. At Ellis Island a man may bring excellent testimonials from responsible employers, if he has no money, he is held up and frequently excluded. It is but fair to state, that many aliens are eventually admitted without money, provided suitable employment is found for them; but the days of waiting and the suspense are very hard to bear. Many of the better class of aliens would rather be deported than be kept among the motley crowds filling the detention rooms for any length of time. The matter takes a much more serious aspect when large families are concerned. Old people and small children are only too apt to fall

victims to the ever present germs of disease.

Missionaries are often criticized, sometimes by the government agents, for frankly stating conditions, more often by the foreign papers for defending the government. Thus it is not always easy to know exactly what position to take. We have at all times tried to take the point of view of the government, but we cannot close our eyes to serious mistakes made. It is for us to alleviate as much as possible the condition of suffering aliens, when that condition was due not to improvidence or lack of character, but to the force of circumstances.

We have been at our post of duty every day this summer without interruption. God has given strength for the arduous task. We have also done much hard work meeting members and friends of the Church traveling to and from Europe. Travel from America to Europe and vice versa has taken on gigantic proportions, the number crossing the ocean during the past fiscal year amounting to 2,600,000 souls. What a field for work! Your missionary has also been preaching every Sunday at least once.

We have received the liberal support of friends and pastors and are grateful for this sympathy.

I remain respectfully,

PAUL H. LAND.

A TOWN WITHOUT A CHURCH.

BY REV. JOHN C. HORNING.

Up until last December it was true of Tamms, Illinois, that it was a town without a church organization, and up until October of this year it could be said that it was a town without a church building. But no longer can that be said; for on the last Sunday of October there was dedicated the first church building in Tamms, and that a Reformed church.

This was a day to be remembered by the people of the town and community, and the people gathered in good numbers at the morning service, when the dedicatory service was read by the pastor, Rev. E. H. Guinther, and the sermon was preached by the Western Superintendent. In the evening communion ser-



FUJIN KWAI, OF SAN FRANCISCO, CAL.

vice was held, and one woman was received into the church by baptism and confirmation. The membership numbers 28, and the members and friends all rejoiced to see this day; for it means a new era in the history of the town, which has been known as wicked and lawless.

Another reason for rejoicing was that the church was dedicated free of debt. All obligations and more were provided by offering before or on the day of consecration. The actual expenditures amounted to \$1,650, but counting the labor and material donated, as well as the furnishings, as pews, pulpit, chairs, organ and bell from the Wetaug church, its value will exceed \$2,000. It is an attractive and well arranged church building 28 by 50 feet, with a primary room that can be thrown into the main auditorium. Beside the \$500 Church-building Fund given by Illinois Classis from the proceeds of the Altamont church through our Board of Home Missions and about \$100 from the Church at large, the money was raised in the community. Most every person in the town contributed toward this building, of which they are all proud.

Tamms without a church, with a present population of 600, has been a consid-

erable town for eight or ten years. It has been, according to the purpose of its founder, whose name it bears, a wide open and wet town, where law was little regarded, and murder was not an uncommon thing. It is even yet a lawless place, but the establishment of a church promises better things. The church has a mission before it, and can help to make this place what a town with a church ought to be.

Much credit for the present achievement is due to Rev. E. H. Guinther, who by his untiring labors not only gathered together many of the members, but also made possible this church building. The people appreciate his efforts. They regret to lose him as their pastor, but find some satisfaction in knowing that he only leaves them to take up the mission work in Japan under our Foreign Board. A fitting farewell service closed the day of work and worship in the First Reformed Church of Tamms, Ill.

OBSERVATIONS OF THE TREASURER.

J. S. WISE.



OFTEN wish that we could store up time as we do our food stuffs, and place it in cold storage to be taken out and used



CHURCH AT MAIDEN, N. C.

whenever needed. During July and August, with the exception of the time spent at the Summer Conferences, I found that I had plenty of time; yes, more than enough, to take care of my office work. Now, the outside work is taking up so much time that I find myself compelled to reserve every moment possible for office work.

The last Sunday in September, St. Andrew's Church, Philadelphia, had a red letter day. They dedicated a new Sunday School building, which was sadly needed, the Sunday School having outgrown its quarters long ago. I spent a delightful afternoon with them, congratulating them on their achievements as a growing mission. On the morning of the same day I presented Home Missions to Bethany Tabernacle, another one of our missions in Philadelphia. I delivered addresses in St. John's Reformed Church and the Second Reformed Church, Harrisburg, early in October, and later, in the same week, attended Pittsburgh Synod at DuBois. From there in quick succession Home Missions was presented to the Reformed churches of St. Petersburg and Emlenton, Pa., as well as to the Clarion Classis Sunday School Association, which held its meeting in Monroe. Eastern Synod followed, meeting in Sunbury, Pa., and later, Potomac Synod, in Frederick, Md.

My experience at both of these Synods confirmed my optimistic views regarding the future welfare of the Reformed Church. Perhaps Eastern Synod never had a session at which so much optimism was displayed, and at which there was

more earnest desire on the part of the ministers and laymen for the development of the several Forward Movements going on, not only in our own denomination, but in those of all other denominations as well. This same atmosphere was manifest in Potomac Synod also. Surely we are making history rapidly in these days.

The missionary spirit of Pittsburgh Synod stood out as the most prominent feature of the session. The Synodical Treasurer reported with joy that two of the Classes paid their apportionments in full. I was more than pleased with the intense earnestness and zeal with which our home missionaries are taking hold of their respective problems. They are a power and a force in their Synod that spells "progress." A group picture of some of them was taken which I am pleased to make a part of this article. They have the appearance of men who do things, and from the knowledge I have of their work, their activity does not end in the appearance of doing, but in the actual doing.

This seems to be the time of the year for the meeting of the Classical organizations of the Woman's Home and Foreign Missionary Society. I had the pleasure of addressing two of these meetings—the Lancaster Classical Society, at Quarryville, Pa., and the Gettysburg Classical Society at Hanover, Pa. These noble women are doing their work systematically and well, and need all the help and encouragement we can give them. If only the men were as well organized for taking care of the missionary interests of the Church, there is no telling what the results would be. The local Woman's Missionary Societies are likewise active at this season of the year, most of them having special services to observe their anniversaries, etc. I attended two of these during the month, one at Palmyra and one at Boyertown, Pa. At each of these I had good audiences and I think I was able to show to both of the entire congregations the supreme importance of greater missionary endeavor.

As the receiver of monies for the relief

of the churches that were damaged in the flooded districts of Ohio last spring, I have dispersed \$1,035.02 among the Hungarian and Trinity Reformed Churches of Dayton and the First Reformed Church of Miamisburg, Ohio, and still have on hand \$693.93, which will be needed and will not be quite sufficient to repair the Hungarian church. Considering the awful experience of these people and the heavy losses they sustained, I was more than gratified to receive a check and letter from Superintendent Souders, in which he writes: "It (the check) comes from twelve elders in the flood stricken Hungarian congregation at Dayton. How thankful these men are for the favors that were shown to their church and pastor. Please credit it on the second Elders' Church-building Fund of Pittsburgh Synod."

As Home Mission Day approaches, I am preparing to receive unprecedented amounts on the Jubilee Church-building Funds. Surely after two years of preparation, we are going to have such results as will prove an added inspiration to the Home work. At the Synods I made use of large figures, and no one seemed to be astonished, but there seemed to be a feeling that our Church has at last reached the day when it can begin to plan for large things and likewise do large things. I want to quote three reports recently noticed in the Church papers. The first from the report of a pastor made at the fifth anniversary of his pastorate. He says: "A heavy mortgage was paid off the first year, a new organ was purchased, an electric motor installed, and other improvements amounting to about \$2,000." That was

five years ago. Last year's report shows the same congregation to have raised over \$3,000 for congregational purposes and to have paid \$350 for Home Missions, Foreign Missions, educational purposes and other benevolences. This looks good, but it seems to me that a congregation with the ability to do all they did during the first year of the pastorate, five years ago, for themselves, could and should take delight and pleasure in doing even more for others than they have. I quote another: "Communion service held; . . . attendance good at morning service; rain lessened attendance at night. Offerings by duplex envelope." Presumably no thank offering was expected here, nor opportunity given. My third quotation: "Both congregations have made the every-member canvass for benevolence, but will continue to observe all these Harvest Home services with its thanksgiving offerings. Thus the money coming through the every-member canvass for benevolence will be over and above the apportionment." Which of the three touches the cord to which your heart responds?

WORLD-WIDE CHRISTIANITY THE ONLY ADEQUATE CHRISTIANITY.

We must impress the fact that the only sufficient apologetic for the Christian forces on the home field to use is world-wide, triumphant Christianity. Only a Christianity which has proved itself able to deal simultaneously and successfully with Mohammedanism, Hinduism, Buddhism and Liberalism in the non-Christian world will prove to be able to conquer the crass materialism and subtle skepticism and to awaken the indifference of a country like America. We must impress upon this nation the fact that it is only by a wide expansion of Christianity abroad that we can be delivered from losing out in the battle at home.

JOHN R. MOTT.



CHURCH AT CONCORD, N. C.

This is the time to get new subscribers for THE OUTLOOK OF MISSIONS.

FROM THE HOME TO THE FOREIGN WORK

Rev. Ezra H. Guinther, who built a church at Tamms, Ill., under the Board of Home Missions, now goes to help to build a Christian Nation in Japan under the Board of Foreign Missions



REV. EZRA H. GUINThER.

WILL GO TO JAPAN.

At the special meeting of the Board of Foreign Missions held at Lancaster, Pa., on October 1st, immediate steps were taken to fill the vacancy in our Japan Mission, caused by the resignation of Rev. H. H. Casselman, but no one had any idea that a suitable successor could be found by this time. This was made possible through a special courtesy of the Board of Foreign Missions of the Presbyterian Church by releasing the Rev.

Ezra H. Guinther, a member of our Church, who had been elected by that Board for service in the Philippines. Rev. and Mrs. Guinther expect to sail from San Francisco on the steamship "Manchuria" on November 27th, Thanksgiving Day. Let us thank God for His Providence in opening the way for us to fill a most important vacancy in our Japan Mission with an approved candidate, and at a most opportune moment.



MARY ETHEL GUINThER.

THREE HOME BASE RULES.

"Our interest in Missions is a mark of our Christian Character."

"Our knowledge of Missions is the measure of our Christian attainment."

"Our participation in Missions is the measure of our Christian efficiency."

Hamilton C. Mabie

Foreign Missions

EDITOR

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

THE CHURCH AND SERVICE.



ODAY the influence of Christ is more widely felt than at any time since His advent into the world. In the days of His flesh He went about doing good. His whole life was spent in a ministry for others. No cry of need could enter His ear without receiving help. He is the same today as He was yesterday.

Through His Church His saving help extends unto the remotest corners of the earth. Perhaps the Church in our day is more alive to her mission than she has ever been in the past. The necessities of the times demand a more definite program for service. This has been largely brought about by the opening of our eyes to the needs in the heathen world. In fact, the foreigners in our cities and their pitiful housing conditions have created the necessity for Social Service.

Let us not fail to give credit to the teachings of our Lord for calling this new arm of the Church into active service. The Church is behind every movement that has for its object the uplift of the poor and needy.

Now, as never before, the daily papers are taking up this problem, and reminding the Church of her apostolic ideals. In a leading editorial, "The Press," of this city, points a lesson that we may well ponder whether we agree with the writer or not:

"It would be a pity to turn the Church into a social club. It would be a greater pity if the Church never got down to where human beings as such club together. One of the greatest problems confronting the ministers is how to restore the prestige of the Church among the masses indifferent to those dogmas vital to the faithful, but ineffectual with the "alien and



SCENERY USED IN THE CHINA DEMONSTRATION AT MT. GRENA MISIONARY CONFERENCE.

stranger within the gate." The solution is coming by way of social service. The primitive Church got down into the slums and won first honors there. The modern Church leaves the down-town section to take care of itself and loses its power. A return to the divine service of genuine help wherever it is needed means a return to first principles and true leadership.

"And today one of the happiest signs of the times is that the modern churches are waking up to this truth. Without shifting a man from his inherited beliefs or even the lack of them, the Church can prove to all comers and especially to the 'down-and-outs' that a human call for help is a Divine call to give help. The humanity of the Church should be as broad as its divinity."

THE INTERDENOMINATIONAL MISSIONARY CAMPAIGN.

It is a definite effort, therefore the prefix **THE**. It is the most inclusive Christian movement of the century, for it includes, with a single exception, all the Boards of Missions, home and foreign, and invites the hearty co-operation of all the pastors and people. One dare hardly anticipate the extensive scope of the campaign. The possibilities are simply tremendous.

The great aim is the fullest development and the largest use of the spiritual energies of the Church to the end that God's Kingdom may come and His will be done on earth, as it is in heaven. Emphasis will be laid upon vital godliness, missionary information and Christian stewardship. It is a new call to the Church to arise and shine in the majesty of her Lord. Prayer, study, service will be necessary to arouse the sleeping energies of the Church. The climax of the campaign is to express itself as far as possible in a nation-wide, simultaneous, "Every - Member - Canvass" for every phase of missions and regular benevolence in March, 1914.

"Our handicap in the work of the Kingdom is not due to our limitations,

but to ignorance, indifference and irregularity." The United Missionary campaign furnishes a sure corrective.

FINDING-OUT CLUB.

There is no end to clubs—social, political and religious—in these days. So numerous are they that most people belong to one or more of them. The spirit actuating men and women in associating themselves together, either for profit or pleasure, or for both, is worthy of emulation. This is an age of "getting together," and the club helps to bind congenial spirits in the performance of a common task. The club that we would like to urge each family and congregation to join is known as the "Finding-out Club." What nobler work can the members of a household or of a church undertake than to find out the facts about the work of missions at home and abroad? Without this knowledge there can be no intelligent interest in this greatest of all the world enterprises.

So much of the good literature goes to waste because the majority of the people do not find out about it. If a tract, booklet, sermon or conversation has given you new ideas, then, pass on this information. The only way you can retain good news is by telling it to others.

Do find out all you can about missions from the Church periodicals, magazines and dailies, and preserve this material for use at the missionary meetings. It is surprising how much news one can find if one is seeking it. "To him that hath shall be given," applies to missionary intelligence as well as to every other good thing in this life. Belong to the "Finding-out Club."

LET US TRUST OUR PEOPLE.

Our people, as a rule, are kind, sympathetic and liberal. They will always help in time of need, if that need is brought to their attention. Look at our Orphans' Homes—an index to the generosity of the members. Look at

our institutions of learning—the academies, colleges, seminaries and universities—a proof of the interest of our people in Christian education. If we can inform the rank and file of our communicant membership with the needs of our two foreign missions, as they exist today, they will not withhold their support.

God, in His wisdom, has fixed for our Church its bounds in the heathen world, and determined for us the share we should gladly assume in the worldwide program for the present generation. Let us accept the task and determine to perform it.

The Foreign Mission Policy—ten million souls—is not a dream, and it can be made a fact in the experience of the Christian men and women now living, if we will only set them to work and get them to do what they can. We have done well, but we can do still better. The little has gone a great way, but we have not begun to measure up to our resources. We are a rich Church, and we have much to be thankful for. But let us not rely upon our own strength in this World Conquest for Christ, but rather let us lean upon the promise of Him who hath said, "All power is given unto Me" and "Lo! I am with you alway."

MASTERING THE PRESENT TASK.

Someone asked a famous musician: "What is your favorite composition?" The answer was: "Whatever I am playing." That is the feeling that will cause a musician to throw his whole soul into his playing, and a workman to do his very best work. We have to like our work, or we shall not do our level best at it. It may be that our present task is disagreeable, but it is possible to take a deep pride in doing it thoroughly and in leaving no rough odds or ends to worry others. To slight the music one is playing is a poor preparation for further music. If one makes up his mind that, whatever be the composition, he will handle the keys like a master, many things are

possible to him. Promotion nowadays comes to few men unless they like the present work well enough to do their work as masters.—"Onward."

THE BIGNESS OF CHRISTIAN SERVICE.

The service of humanity for the love of Christ, this is the appeal. The service is noble and the motive compelling. The thing is big enough to do and the motive for doing it big enough to warrant either master or men giving life to it. John Hay cannot give his best years to secure the open door in China simply in order that American merchants can sell a little more merchandise. The motive is too small for that burden. Our best men cannot give themselves to the Philippines just to get back the money we paid for the islands. The motive will not bear the burden. The motive of the statesman must be shot through with liberty and uplift and justice for all men. The motive for the ministry is not large enough if it be either a commercial or a denominational or a selfish motive. The ministry must be shot through with sacrifice and service. Its symbol must be the Cross. This opens a career surpassing any other in life as the interests of mankind surpass all other concerns.—Bishop W. F. McDowell.

MOST HOPEFUL PROSPECTS.

Never in the history of the Board have the mission fields been so inviting as at this time. Dr. John R. Mott says: "This is the most important time ever come to the Christian forces in America. The overwhelming voice of the leaders all over the mission fields is that there must be an increase in the number of foreign missionaries. Eighty per cent. of the people in Japan, which still holds the key to the Orient, have not heard the Gospel. In China, the spiritual destitution is still greater. The addition of small sums of money now will bring a great harvest. The Church can do in a few years what may take decades to accomplish if she

does not avail herself of the present unprecedented opportunities."

OUR WORK IN CHINA.

At the request of the Board of Foreign Missions, the Rev. William E. Hoy, D. D., has written a charming history of our China Mission. The story will be illustrated, and we bespeak for it a careful reading. It should be ready for distribution by New Year, and will be a most illuminating companion volume in the study of our foreign work from January until March of 1914.

GET READY NOW.

The Board has set apart, as a special season for the study of the work of foreign missions, the period from New Year and during the Epiphany Season of 1914, for information, prayer and offerings, this season to culminate with a special service in all our congregations and Sunday-schools on

next Foreign Mission Day, the third Sunday in February, 1914.

EVANGELIZE.

Give us a watchword for the hour;
A thrilling word, a word of power,
A battle-cry, a flaming breath
That calls to conquest or to death.
A word to rouse the church from rest
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad evangel now proclaim
Through all the earth, Jesus' name.
This word is ringing through the skies,—
Evangelize, Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
Evangelize, Evangelize!

HENRY CROCKER.

There is no such a thing as negative influence. We are all positive in the place we occupy, making the world better or making it worse.—*T. DeWitt Talmage.*



REV. AND MRS. C. NOSS, D. D., AND EVANGELISTS AND BIBLE WOMEN AT OUR WAKAMATSU STATION, JAPAN.

LIVED FORTY-FOUR YEARS IN JAPAN.

JAPAN has lost one of its oldest and best friends in the death of Dr. Daniel Crosby Green, of Tokyo, at the age of seventy years. He spent 44 years in the Empire, as a missionary of the American Board. Few men have exerted a wider influence in the nation. He was always ready for the things which took hold of the life of the Japanese in a helpful way. There was no large interest in which he did not take a part, or at least identify himself. For a number of years he was professor of Old Testament exegesis in the Doshisha at Kyoto. As an author and lecturer he occupied a unique position in the later literature of Japan. One of his most cherished schemes was the founding of an international institution which would serve to spread trustworthy information in the various countries of the world so as to promote international harmony. His idea was to induce friends in America to endow such an institution. His liberalism, his wisdom, his earnestness and devotion in the cause of international peace, and his noble character have made him a man whose death will prove a great loss to those who have Japan's welfare at heart.

Dr. Inazo Nitobe paid a high tribute to this noble servant of God: "The late Dr. Green is one of the few foreign missionaries who, having understood the Japanese thoroughly, inside and out, yet cherished an unchangeable and sincere sympathy with the Japanese. His services to Japan are more hidden than apparent. He was one of those who did service for the sake of service. But one of the greatest services he rendered to Japan lies in the deep abiding impression of his unique personality he has left in the hearts of those who came within the range of his influence. Nor were his services entirely ignored by the Japanese Government, which bestowed on him the decoration of the Third Order, an honor which has been rarely

given to a foreign missionary who has passed his life chiefly in Japan."

FINE EXCHANGE OF CONGRATULATIONS.

President Wilson's message of congratulation to Yuan Shi Kai, upon his election as first permanent President of the Chinese Republic, has been acknowledged in the most friendly spirit. He realizes the high trust imposed by his people, and appreciates the valuable help of our President. How could the head of one nation be more cordial to another than these words imply:—

"The high trust and confidence which the people of China, through the National Assembly, have seen fit to place in me make me fully conscious of the great responsibilities that go with them. I am happy that, in the performance of my duties, I always have the luminous example of the United States to guide and help me.

"It also affords me much delight to observe that Your Excellency's hope and expectation for the advancement of China and the promotion of the peace, happiness and prosperity of her people under the republican system of government coincide precisely with my resolute aim and firm object in carrying on the new Administration.

"With this renewed indication of sympathy and interest from Your Excellency, my hope to draw the bonds of friendship and good understanding that unite the two sister Republics has grown stronger than ever, and it will be an unfailing pleasure to me to cooperate with Your Excellency to attain this end."

TAKE IN THE WORLD.

A leader of a Mission Study Class made this confession: "We started with a Home Book, and we did not get through until after Easter." If you do not AIM to get beyond the home field from the start, you will not get through until the resurrection. Take in the broad scope of the world field. That is the implied moral of the above confession.

THE MISSION OF CHRISTIANITY IN THE FAR EAST.

THIS is the title of an article of considerable interest which appears in the January number of the "Shinjin" (New Man), Dr. Ebina Danjo's organ. Dr. Ebina is by no means the only Japanese moralist who predicts that one effect of the Chinese revolution will be to sweep away the old Confucian system of morality root and branch as far as China is concerned. Not only will loyalty to lords and masters go, but filial piety, the respect hitherto felt for the old, existing conjugal relations and the like will cease to dominate the Chinese mind. The same thing took place here at the time of our Restoration to a considerable extent. Our old system of morals was broken up and we had to find a new basis for ethics. That we have not yet succeeded in doing. We have now reached a time in which an entirely new system of morality is needed for Japan and China. Hitherto we have had class morality. Certain people have been relegated to a place of subjection and servile submission to the authority of others has been required of them. Fathers and sons, husbands and wives, elder brothers and younger brothers, have never been on an equality. Consequently general individual development has progressed very slowly. We want entirely new homes in this country, where each individual shall be appraised at a higher value than was possible under our old Confucian system of morals. Our mission as Christians is to establish a new system of ethics in the Far East. It is not the teaching of Christianity that Christ is God or that he is the Son of God in a sense in which other human beings are not sons of God, says Dr. Ebina. We and Christ are alike heirs of God. If this doctrine can be spread in China it will prove capable of effecting great things.

Dr. Ebina is of opinion that the great defect of the Oriental is want of will, lack of moral purpose. He says

that this deficiency prevents young men accomplishing here what is being done in Western lands. He is of opinion that that special form of Protestant Christianity he preaches is capable of giving to the Far Eastern world all the light it needs.—"Japan Weekly Mail," Yokohama.

HOW A CHRISTIAN OFFICIAL FARES IN JAPAN.

In Japan the number of Christians in high society is still small, and the few that there are often need much courage to be true to their faith in the surroundings in which they are placed. Recently a young man, who has for years maintained an earnest Christian character, was elevated to a high position. He has been in the postal service successively at Yokohama, Shanghai and Nagasaki, and now comes to a prominent place in the Department of Communications in Tokyo. In congratulating him I expressed admiration for the consistent Christian life he and his wife have lived. He wrote in reply: "We had many experiences in professing ourselves as Christians and moving as a Christian family among society people of different faiths. However, by the help of God we have been able to stand as Christians up to the present. At Yokohama, Shanghai and Nagasaki, wherever we lived, we had a hard time at the beginning, but as we got more acquainted with the people and they came to know our principles, they became very kind and had sympathy with us."

It is probable that this is the experience of many in high official life in Japan. If they are true to their faith and withal kindly and tactful, though they need courage at first, they are respected afterward. The Japanese people, as a whole, are tolerant of others' religious faith and have respect for their principles.

D. B. SCHNEIDER.

Plan for a big offering on next Foreign Mission Day.



THE REFORMED DELEGATES AT THE LAKE GENEVA TRAINING CONFERENCE.

THE WORLD CHALLENGE AND THE MISSIONARY PASSION.

REV. D. BURGHALTER.

THE problems of the world situation at home and abroad as presented by the missionary leaders of America constitute the world challenge which comes to every Christian man in our land to-day. It is the cry of humanity, a cry of neglect and need, of urgency and crisis; it is the cry of creation under sin, "for the whole creation groaneth and travaileth in pain together until now." (Romans 8: 22.)

Let us not delude ourselves with the pretense that this is only a religious fiction, or a theological dogma long since exploded and banished by our exact scientific thinking. Statesmen, social economists, business men, reformers, philanthropists and religious workers of all kinds are manifesting signs of uneasiness and are becoming aroused by this world challenge.

As we look at this world enigma, questionings and doubts often arise, whether this is after all a world of chance, without reason or design, a God-forsaken world—"a wanderer among the stars" as the ancients early classified our earth with the "planets," which were to their

minds, as the name implies, "wandering" or "erring stars." This is, of course, not the Christian conception of the world. John the divine saw God upon the throne with the Book of His will and counsel in His hand sealed with seven seals, and John wept because he thought "there was no one found in heaven or earth or under the earth who was able to open the book or to look thereon." "And one of the elders said, weep not! Behold the lion, that is of the tribe of Judah, hath overcome to open the book—and I saw in the midst of the throne a lamb standing as though it had been slain." (Revelations 5: 1-6.)

The Christian view of the world is that God is a Father and loves all His children. God looks upon the world through Christ's eyes as expressed in the parable of the Prodigal Son. "He so loved the world that He gave His only begotten Son." Jesus Christ is God's answer to all man's questionings and despair. The old theological phrase, "The passion and the death" of Christ is not as empty as our hurrying superficial materialistic age would have us believe. The very idea of God as Father is the foundation of all that is comprehended in this passion and death of Christ. If

God's wayward children are to be gone after, checked, brought back and saved—some time and some how and somewhere God would have to go to the length of just such an expression of His love as is shown in Gethsemane and on Calvary; and Christ, who is "the very image of God's substance," would have to go to the same length of suffering passion and death unless He would deny His very nature and prove recreant to His mission on earth. Is it any wonder then, that no less than three or four times in connection with the most solemn and tragic occasions of His life He spoke of this holy necessity of the Son of Man dying and rising again? If the grain of wheat is to bring forth much fruit it must fall into the earth and die, or it abideth along.

All Christians of whatever shade of belief, or to whatever theory of the atonement they may hold, somehow link the salvation of the world with the passion and death of Jesus Christ. But the holy necessity of a like passion and self-sacrifice in His disciples linked up with world evangelization is not so generally recognized by all Christians. Luke's account of Christ's farewell charge to His disciples makes this very plain. "These are the words which I spoke unto you that all things *must needs* be fulfilled which are written in the law of Moses and the prophets and the psalms concerning Me. Thus it is written that Christ should suffer and rise again from the dead the third day and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things." (Luke 24: 44-48.) Here the missionary passion is bound up in vital union with Christ's passion and death and resurrection and repentance and remission of sins and the witnessing of "these things" unto all the nations; and what is even more significant it "*needs must*" be so according to the entire Scriptures of the Old and New Testament. "If any man would come after me, let him deny himself and take up his cross daily and follow me, for whosoever would save his life shall lose it;

but whosoever shall lose his life for my sake, the same shall save it." (Luke 9: 22-24.) The first disciples had this "burned" into them at Pentecost. For note the wonderful change, before and after. In persecutions, scourgings and threatenings of death they said, "We *must* obey God rather than men." (Acts 9: 30.) So Paul always and everywhere linked his missionary work with the passion and death of Christ. He counted all things as loss that he might know the "fellowship of his suffering." Christ's passion burned in him when he exclaimed, "I have great sorrow and increasing pain in my heart, for I could wish that I myself were anathema from Christ for my brethren's sake. Necessity is laid upon me, woe is me if I preach not the Gospel."

The world situation as it confronts Christians to-day is even more complex, more difficult of solution, and impossible of salvation from the human standpoint than when Christ came on earth and when the first disciples began their work of evangelization. Will it require less of this burning passionate self-sacrificing love now? Nay; it will require a double portion of this missionary passion. All that any of the greatest missionaries ever felt will the Church of to-day need to experience before this task can be done. Recall a Count Zinzendorf, who declared that he had but one passion, and that was Christ. Then think of Carey, Morrison, Judson, Payton, Livingstone, and Henry Martyn as he landed in Asia he said, "Now let me *burn* out for God!" Or the simple story of a humble missionary in Africa who was alone in a most trying, difficult and fever infested region. A station where several men before him had already given their life in an attempt to open this field. He sent word to the society back in Germany that they should relieve him at once, as the fever also had him. The officers called an emergency conference, but no man was available. It was finally decided to send him word to hold out by all means, for if he should give up now the sacrifice and work of years would all be lost and the field might never be re-

gained. The Home Secretary, whose duty it was to write this to him, said, "To write you this is like a knife thrust into my own heart." The missionary, sick unto death, received this message, but behold the power of God! He recovered from his fever and held the field for Christ. To-day it is one of the most fruitful mission fields in Africa. "He that would save his life shall lose it, but he that will lose his life for My sake shall save it."

The world challenge is here. It has come upon us like the tide of the great sea of the nations, "raging and meditating vain things." The kings of the earth set themselves and the rulers take counsel together against Jehovah and against His anointed, saying, "Let us break their bonds asunder, and cast away their cords from us." Have we the faith, the love, the passion, the power, to meet this world challenge and take the world for Christ? This missionary passion is the great imperative which confronts Christendom to-day. The holy necessity of the new birth is not more imperative than this. Christ said, "Marvel not that I said unto thee, Ye *must* be born anew." Before He said, "Go ye and make disciples of all nations," or "Ye shall be my witnesses both in Jerusalem and in all Judæa, and Samaria and unto the uttermost part of the earth." He *charged* them not to depart from Jerusalem, but to wait for the promise of the Father. "Ye shall be baptized in the Holy Spirit—but ye shall receive power when the Holy

Spirit is come upon you—and ye shall be my witnesses." "He *charged* them," a most significant word in the Greek, "the order of a military commander which is to be passed along the line by his subordinates." Let this word of Christ be passed all along the line of the "far flung battle line" of His Holy Church in all the earth. "*Wait for the promise of the Father,—ye shall be baptized in the Holy Spirit.*" "Ye shall receive power when the Holy Spirit is come upon you."

Let us follow and submit to the divine sequence and spiritual logic of missions.

Step the first: personal faith in Christ. The Apostles were in the school with Christ. Three years with Jesus they saw the need of the world, the Father's passion and Christ's passion, the Father's willingness and Christ's willingness, the Father's power and Christ's power to relieve the world's need. When they saw this He asked them, "Whom do ye say that I am?" Note the deep conviction growing out of their experience and the confession of a personal faith in Christ as the Son of the Living God.

Step the second: personal love to Christ. Brief, intense, tragic burning with passion, the garden, the flight, Peter's denial, the cross, meeting behind locked doors, the resurrection, forty days of appearances and fellowship, then the question at the lake where they had gone fishing, "Peter, lovest thou me?" And the confession of *personal love to Christ*, "Yea, Lord, Thou knowest I love Thee."

And now step the third: the baptism of the Holy Spirit. Even more brief and burning with holy intensity, only ten days now, from the ascension to Pentecost, with *the baptism of THE HOLY SPIRIT* came the true missionary passion and missionary power. See how the fire burns around and spreads! Three thousand, five thousand, nothing can quench it, before the highest worldly powers they say, "We must obey God rather than men. We are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey Him." (Acts 5: 32.)

Our faith in Christ and our love to Christ must be kindled by this Pente-



CHRISTIAN JAPANESE CHURCH IN HAWAII ISLANDS.



SECOND MISSIONARY RESIDENCE, REV. C. F. KRIETE, YAMAGATA, JAPAN.
(In Course of Erection)



(Completed)

costal baptism of the Holy Spirit. Nothing less can give us that sense of holy necessity, that true missionary passion, that steady blood-hot enthusiasm, that vision, whole-hearted consecration, efficient resolution, heroic self-sacrifice and triumphant faith which sees Christ in the midst of His Churches going forth conquering and to conquer.

HOW YOU CAN HELP THE CAUSE!

Almost six months have elapsed since the annual meetings of the Classes. At that time the pastors and elders assumed about \$150,000 for foreign missions to be paid during the classical year 1913-1914. Less than \$25,000 of this amount, or about one-sixth, has been paid into the Treasury.

The bulk of the apportionment is always paid in the last two months of the classical year.

The regular monthly expenses for the Japan and China Missions and the

home administration, average about \$10,000.

There is a great desire on the part of the members of the Board to close the year 1913 without the usual deficit. This can only be possible if the Consistories will make the effort to raise and send, at least, one-half of their foreign mission apportionment before December 31st.

But we have reason to hope that the large gifts from individuals will enable us also to largely decrease the debt. If the members whom the Lord has richly blessed during the past year will send special contributions of \$500 or \$1000, and upwards, we can, at least, begin thinking of doing some things for which our missionaries have been calling so loudly for the past five years.

CAN YOU HELP THE CAUSE?

The Lord has need of His portion of your inheritance. Will you give it to Him for use in Japan and China? Great is the need for workers in the fields ripe for the Gospel. Can you read this call and not respond?

THANKSGIVING DAY.

"To-day let selfishness depart
And vain ambitions be suppressed;
And learn of Him life's highest art:
In blessing others we are blessed!
To-day from trustful hearts we blend
With incense of sincere Thanksgiving
Our ardent prayers that He may send
A grander day of true Thanksgiving."



EVANGELIST AKIHO, WIFE AND BIBLE WOMEN,
YAMAGATA, JAPAN.

THROUGH THE EYES OF AN EDITOR.

FORTUNATE, indeed, it is for the work of Foreign Missions that men with keen minds and warm hearts are giving their time and thought to the study of the changing conditions in the Far East. Dr. Hamilton W. Mabie, who has been on the field and a sympathetic observer of the present progress in Japan and China, writes hopefully of these two nations in "The Outlook" in the number of November 8th, from which we take the liberty of quoting as follows:—

"No one can think intelligently of China and Japan who does not think of them in terms of the future. You who knew them last year do not know them today; you who understand them only as they are seen today will not understand them tomorrow.

"To see China even for a moment one must not only see that vast landscape, but realize the wealth and power that sleep in the soil; one must not only see that vast population, but discern its habit of patient and indomitable industry, its ancient and settled local democracy; one must know something of those resources of character which are always the decisive forces in individuals and in nations; the capacity for endurance, for growth and for achievement, in an ancient people full of unspent vigor and capable of renewing and surpassing the exploits of their creative age. A German observer who has recently studied the people at close range has expressed the opinion that in no other country are there finer elements of future citizenship than in China.

"In dealing with China and Japan we are standing on the threshold of half a world rising to power once more. Today is of small consequence; tomorrow is of incalculable importance. It is the business of statesmen to define the details of international policy, to give full and clear recognition to present conditions; it is the privilege and the duty of those who

believe that the government of the world lies in the hand of God, and that 'in his will is our peace,' to define the principles on which that policy shall rest. Let it be said a thousand times that no policy is practical unless it is just and right; that all other policies, however apparently effective for the moment, sow the seeds of alienation and hatred and set the stage for the tragedies of the future. If you wish my hand in the hour of my strength, you must give me yours in the hour of my weakness.

"Yesterday the Pacific was a lonely ocean across which a frail craft was sometimes blown by tempest; today great ships pass from port to port from the far north to the far south. Tomorrow the paths across the western sea will be as familiar, if not as crowded, as the ocean lanes across the Atlantic. Today these powerful Far Eastern races need our help; tomorrow they will be our rivals or our partners in the great human enterprise which we call civilization. Today they are our friends; whether tomorrow we shall stand on a basis of common principles, drawn together more and more by common ideals of life and a common possession of faith, or whether we shall drift apart in alien and antagonistic civilizations, depends on the harmony between our national policies and the teaching of the men and women whom we call missionaries.

"Missionary work has ceased to be a department of church work and has become the church in action; the church meditating, the church worshipping, become the church moved by a faith which sends it forth to be the fellow of all sorrow, the sharer of all burdens, the preacher of all truth, the giver of all power. And the missionary is no longer simply a preacher to individuals; he is a statesman in the largest meaning of that great and often misused word—a man, that is, who stands not for an interest or a class or a period of time, but for the supreme interests, for all people, and for the

future. He foresees what is coming and makes ready for the new age; for he brings the faith that organizes and builds, the inward law that steadies in a time of transition, and the hope that sets a great light aflame on a path full of perplexities and dangers.

"There will never be a yellow peril in China unless we create it by greed and injustice; there will never be an evil menace in Japan unless we turn a habit of friendship into a deep sense of injury, and a long-established confidence in our fairness into distrust and enmity. It is easy to lay up treasures of trust if one is just and helpful; it is tragically easy to waste a noble friendship by indifference to the feelings of another race and selfish regard for our own immediate interests."

EXPERIENCES OF A NORTH JAPAN COLLEGE BOY IN AMERICA.

ABOUT five or six years ago a student of North Japan College went to America. He spent three or four years in California and then went East. Last summer he wrote me a letter, giving his experiences, from which the following is an extract:—

"Two years ago in the spring I came to the Middle West with the purpose of establishing a Japanese dry goods store, in partnership with my friend. We had been preparing for the enterprise with great hope. But, alas! in the beginning of September of the same year my friend was taken ill. I sent him to a hospital and gave him treatment as far as possible. He was confined to his sick-bed for half a year, yet the disease was getting worse and worse, and finally the doctors gave up hope for the patient and advised me to send him back to Japan as soon as possible. 'Perhaps it will make him some better,' they said. So, I took their word and paid all the hospital expenses and all his traveling expenses back to his dear old home in Yamagata. I prayed for his recovery, but my prayers were in vain, and his life

was only prolonged one year in his home. He died of his disease last winter. Thus, I spent all the money that I had earned by hard labor in order to save a friend's life, and sacrificed all my time to help him out. At the beginning of the sad experience the question came to me whether I should sever my relations with my friend and abandon him, and start our proposed business alone, or whether I should remain with him and give him good care.

"I prayed to God for help with tears and, after silent prayer, I saw a vision and heard a whisper from the Unseen.

"Finally I made up my mind to sacrifice all my time and money as far as it was needed to save his life. Thus, I did for him the best I could, but he fell on eternal sleep. After his death I asked his father to pay me back the sum of money I had spent for his son, but the father flatly refused. So, I lost over 1250 yen, which I had counted upon as capital for my enterprise. It was a hard blow to me, indeed.

"I was very much disheartened by such a cold-hearted and unfeeling world for a while. But, thanks to God Almighty! He heard my prayer and saved me from despair and gave me strength and faith once more. Now, I am able to see the light of hope again and am making active preparations for my future enterprise."

D. B. SCHNEDER.

THE HOME CHURCH AND MISSIONS.

JOHN Y. BROEK.

THE best thing that can be done for any Church is to get the Church thoroughly absorbed in Missions. It will lend a correct perspective to every other Christian activity. It will give the Church a vision to offset its selfishness, contracted sympathies, and narrowness of view. Each local Church needs to realize that the field of its activity is the world. The broader our vision of the Church's work in the world, the keener our insight into the needs of the

local work at home. The Church which inaugurates a missionary policy has taken out a perpetual insurance against spiritual decay. Where active interest in missions abounds, there is found the healthiest Christianity, for the Gospel tells us that the real secret of a happy life is to live for others.

The pastor must be the leader. He must have a burning passion for this cause. He must believe in it and his heart must throb for it. He must be willing to plead ardently before his own congregation for the millions in heathendom who cannot plead for themselves. The sheep will follow where the Shepherd leadeth, but the Shepherd must lead if he expects the sheep to follow. Public prayers, sermons and exhortations must have a genuine missionary ring. He is to lay this important work on the hearts of his people.

The cause of Missions should be constantly held before the congregation as the great reason for the organization of the Church. Interest must ever be kept alive. Missionary education should be conducted in Bible school. In this department of the Church's activities lies the golden opportunity for the future missionary Church. And what topics are more inviting and appealing to young people than the heroic struggles and advances of Christianity. By all means, train and interest the young people. It will be the tonic and inspiration to their Christian growth and culture.

The labors of individual missionaries and the cause of missions at large should be frequently brought to the throne of grace. Intelligent knowledge is necessary before people can pray aright for this work.

The reflex influence of such a spirit and interest will be most beneficent. A Church thoroughly awakened to the need of saving and redeeming lives in heathen lands will be aroused to the personal witnessing for Christ at home. The light that shines farthest will burn brightly at home. No Christian can

grow, blossom and bear fruit without a warm heart for the extension of Christ's Kingdom. All that the missionaries have suffered, and all that they have accomplished, has been the most precious gift to the Church.

The above article is written from a stirring conviction, strengthened by a four years' pastorate in Trinity Church, Plainfield, N. J., where the missionary zeal was greatly quickened by increased gifts and prayers, by organization of two new Reformed churches in Plainfield, and by the support of Dr. Paul W. Harrison, as the Church's missionary in Arabia.

From Neglected Arabia.

THE SPHINX OF CHINA.

It is doubtful whether any man has loomed more prominently in history—whether in the dim past or in the time that has elapsed until the arrival of today—as a giant, an enigma, and an unknown power, than does His Excellency Yuan Shih-kai in this twentieth century. Holding himself aloof, as did the great figures of old, trusting none and consulting few, taking his life in his hands and remaining imperturbably calm and unflurried, he stands out boldly in the sheer front rank of the singularly few very big men of the earth. His sphinx-like attitude, his apparent indifference to rank or power, his unreality, so to say, combined with the trust and belief that have always been felt for him by the foreign diplomatists at Peking, and the frank recognition of his remarkable attainments by both the Imperialists and the Revolutionists, bear ample testimony to his greatness. The simple fact that his qualities have never earned him the love of the people or the Court, is but another proof of his dominance of affairs; for it is the grim strength of the man, the ability of being able to wait for years—as he did in Hupeh on the death of the late Empress Dowager—that makes him the Sphinx of China and undoubtedly its greatest son.—“Japan Weekly Mail,” Yokohama.

The Woman's Home and Foreign Missionary Society

EDITORS

MRS. REBECCA S. DOTTERER
1605 N. 13TH ST., PHILA., PA.

MRS. EDWARD F. EVEMEYER
EASTON, PA.

THE SPEAKING LEAF.

A leaf of tawny red, green veined, still cool
With the last surge of life-sap that begot
Against the old stone wall a drapery
Of glist'ning green when summer's sun was
hot.

A tracery more delicate than man
Ever has wrought, though man's less perfect
work
Sits throned among kept treasures, while this
leaf
Leaves but a memory, then turns to rust
And dies to feed the dust.

Silently yet sublimely does it speak.
"No master marked me for a higher place
Than opened to my countless brother-kind;
No special hope was mine to gain or give
More pleasure than the general mass of green
Where I, with true democracy, upheld
My little part, nor murmured at the fate
Which made me one of thousands; hid me
there
By the old wall, time-stained and bare
But for the mantle we in climbing formed.

"My highest service sheltering a bird
Chased by a summer rain; my only friend
A yellow spider who, within my shade
Spun gossamer to lure unwary flies.

"The other night I felt a chilly hand
And something whispered that my time was
come.
I had loved life, though little had I lived,
And as the cold, sharp fingers fondled me,—
Unlovely lover killing with caress,—
I drank one deep, full thought of summer bliss,
Then seized the frost's stiletto, and my heart
Pierced by my own hand, spread its red blood
swift
Through all my veins. I fell. You lifted me.
But let me lie close to the mother's breast
So I, even in death, may nurture life."

A leaf of tawny red, green veined, still cool—
Silently yet sublimely does it speak.

—LEIGH MITCHELL HODGES.

The North American.

WHY SHOULD WE STUDY MISSIONS?

THE themes of the Bible flow like
tributaries into the stream of
God's purpose in the world that
"All flesh shall see the salva-
tion of our Lord." For this basic reason
we should study missions,

*Because it is the essence of Christian-
ity.*

God's love and plan is so universal that
"to extract missions from our Christian
faith would be equivalent to tearing the
heart from the physical body; it would
soon bleed to death." Gruesome, but
graphic figure, yet further illustrated by
the fact that individuals and churches
indifferent to this vital cause are in pro-
cess of spiritual decay. "Religion is that
sort of commodity that the more one
gives away, the more there is at home."
God is true. We cannot depart from
His truth without bringing evil upon our-
selves. We have the record, "For God
so loved the world that whosoever be-
lieveth on Him should not perish, but
have eternal life."

It was recently said that this kernel
of the Book would be sufficient mission-
ary motive if the world had never re-
ceived the Great Commission. The tem-
perature of our desire to give the Gospel
is the true mirror in which every indi-
vidual may see his poverty or wealth of
spiritual life. There are many ways of
giving Christ to the world; so broad and
fundamental is the scope of missions,
covering the whole world's program, that
we find we should study missions again,

Because it is cultural.

Missions involve history, geography,
laws and governments, religions, lan-
guage and literature, education, social

questions, industrial problems, medical conditions, international law. What a category, and much more could be added! The kingdom of God is permeating all these avenues, the divine hand is shaping the progress of man toward a mighty goal. Truly to be a student of missions these days is to be a person of liberal culture. What a variety of views as to what culture is. In conversation with a mother one time about her daughter's education, she remarked her plan was to have her child trained, how?—to enter and retire from a room properly!! Without the least disparagement of finished manners, for there are few things more lovely, it must be said that some mothers are sending their daughters out in very frail barks to sail on the ocean of life if many such standards prevail as *culture*. Polish of manner is only a by-product. If the gardener wants a beautiful flower he gives attention to the plant—air, sunshine, earth and drainage; the brilliant, fragrant bloom comes so naturally, for it is the result of a process. True culture of mind and heart bears more than polish; it begets poise and purpose. Dear women, are you advising your daughters of the cultural value of knowing God and His great world? Girls, if your attention has not been called to it, let me suggest that for the sake of broadest culture you cannot afford to be ignorant of present day issues. As fundamentally important as are the classics, they are in a way transcended by the thrilling conditions of the world to-day.

Phidias and Shakespeare are past and gone. We must *know about them*; but the hordes of immigrants swarming our country and the emergency in China are present, we must *deal with them*. Again, we should be students of these eternal issues

Because Obedience requires it.

"I'm the child of a King," and to obey Him will bring the most joy now and in eternity. Life is so short. God knows it. He has planned wisely in the Book of Books. He only asks us to do these things that make life worth while. Who does not want to be successful? If you

have not organized a study class in immigration for the fall in accordance with the Home Mission Campaign, count that opportunity lost, but begin to prepare for the Foreign Campaign after the holidays. "The King's Business," our own denominational text being prepared by Drs. Bartholomew and Lampe, and "The Emergency in China" are the three preferred texts.

"Can't you *feel* that you are *an* individual, a personality, a force that might be put to great uses?" Begin where you are. Do something.

F. C. E.

POINTS FOR MISSION STUDY CLASSES.

(To help those holding a Study Class for the first time.)

Hold a rally and have some capable person tell what a broad field Mission Study covers.

State the text to be used and announce the leader.

Be prepared to tell how long the class will run, where it will meet and how long the sessions will be.

Order text-books early. Require each member to own one.

Promoters of the class should do tactful, personal work.

Be persuasive. *Never nag.*

The ideal class numbers twelve.

Prayer and Preparation should be the leader's watchword.

Elect a secretary and librarian. Define their duties.

Always open with prayer.

Have Scripture bearing on the aim of the session and definitely to the point.

Impress the necessity of punctual, regular attendance.

Make it plain that the purpose is to study about God and His great world.

Leader should have definite outline for each meeting, which aims to draw out the members.

Definite assignments should be made a week in advance.

Experience proves that weekly meetings for six or eight weeks have the best results.

Aim to develop at least one leader in your class.

Endeavor to get expression from the members to determine *to do* something better and bigger for the advancement of God's kingdom.

Begin and close on time.

For more helps on Mission Study Classes send to our own Boards or Missionary Education Movement, 156 Fifth avenue, New York City.

F. C. E.

SNAP SHOTS.

American Home Missions proclaim Christ's Gospel in thirty-one tongues. "Every man in his own tongue heareth the mighty works of God."

Can we maintain our claim of being a Christian nation?

The population of the United

States is 90,000,000

Members of evangelical bodies 20,000,000

Members of other bodies. . . . 12,000,000

With no religious profession. 58,000,000

What conclusion must we draw from these figures? If the "alien is not in our Churches, the time is close at hand when we shall have no Churches into which he may enter. The problem in its simplest terms is, get the alien into the Churches or the Churches will cease to be."

Has this nation the money with which to care adequately for work among immigrants? Last year this nation spent \$319,000,000 for attendance at moving picture shows.

On the American roll of honor are heroes from every land and birth, and the best that Europe and Asia could give has been ours. From Asia came our Bible with its precious knowledge of the life of the Christ.

In certain sections of New York where there are many Jews, librarians tell us that the Jewish children prefer solid reading to fiction.

Dr. Sun Yat Sen, the leading man in the Chinese revolution, was in the habit

of going to church each Sabbath while in America.

Not only has America to do with people coming from Europe and Africa, but she has to deal with Asiatic immigrants also. All along the Pacific coast Chinese, Japanese, Hindus, Armenians and Syrians are coming in. The Western immigration has the same perplexities as we have in the East, with a few added.

William Gladstone once said: "I incline to think that the future of America is of greater importance to Christendom at large than that of any other country."

R. S. D.

CRISP TOASTS FOR MISSIONARY LUNCHEONS.

First comers: Cavalier, Pilgrim, Puritan and the Dutch.

To the Dutchman, Pilgrim and Cavalier,
Who dared the future's vast frontier,
You brave, sweet mothers, and sturdy sires,

We light our torches at your fires.

Next comers: Irish, Scotch, German, Scandinavian and French.

To the Settlers' westward-pushing bands,
The chosen stock of many lands,
Here's to your grim determination,
You makers of a mighty nation.

New comers: Russians, Slavs, Poles, Italians, Orientals.

To the Strangers, untaught alien throngs,
Who flee from cruel old world wrongs,
Here's to fairer fields for all your labor,
A chance to show who is the "Neighbor."

What then?

To all who build the Commonwealth,
Here's to your happiness and health,
You heirs of all the ages past,
Build strong in righteousness to last.

"Home Mission problems become intensely interesting alike to the Christian and the patriot. Most of these people coming to us bring with them either a

religion, or a denial of religion, which must be modified or overcome by the Gospel. How varied are the forms and how wise must be the teachings and plans by which they are met!"

"Oh, make Thou us, through centuries long,

In peace secure, in justice strong;
Around our gift of freedom draw
The safeguards of Thy righteous law;
And, cast in some diviner world,
Let the new cycle shame the old."

Adapted—Council of Women for Home Missions.

THE COMBATANT.

A weary soul, one midnight late,
Knocked humbly at the heavenly gate,
With dented helm and broken sword,
And downcast head before the Lord.

"Through mist and storm Thy will I sought;

Witness my wounds that I have fought;
The unequal strife was fierce and long,
Alas! I bring no triumph song!

Nor wiles I had, nor countermines
Against the cunning foe's designs;
I can no more—my strength is spent—
Bid me, disgraced, to banishment!"

Then did the Lord upon His breast
Fold that poor bleeding heart to rest;
"Thou strivest well, my child," said He,
"I spoke not aught of victory."

—*Pall Mall Gazette.*



Y. M. C. A. DORMITORY, SENDAI, JAPAN.

Helps for the Topic

BY GERTRUDE M. COGAN

THE PROGRAM FOR DECEMBER.

JAPAN—A CHARITY FIELD.

When we have crossed the bar.—Rev. 7: 1-4, 9-17.

Pray for the blind, the orphan and the intemperate of Japan.

CHRISTIAN CHARITIES IN JAPAN.

GERTRUDE M. COGAN.

FFIFTY years ago in Japan, hospitals, orphanages, schools for the dumb and blind, and asylums for lepers and the insane were unknown. The Japanese were benevolent, but only in a narrow way. There once hung in Tokio, right under a notice of the anti-Christian edict, this precept painted on a board, "Human beings must carefully practice the principles of the five social relations. Charity must be shown to widowers, widows, orphans, the childless and the sick." Why widowers should be pitied first is not clear, and why the starving and hungry were not thought of seems strange, and still more strange is it that even this narrow idea did not work out in some practical form. In times of famine no help came into the regions of starvation from other quarters. "Even Buddhists, with their beautiful teachings of mercy, would offer no help."

But to-day it is vastly different. The Gospel of the pitying Christ has been planted in the heart of Japan. There are now in all 414 institutions for the help and care of the needy, among them 12 homes for old people, 136 orphanages and 51 free dispensaries. Of the 414 institutions, 25 were established and are controlled by foreigners, two others were founded by foreigners, but are now under Japanese control, and still five others, while nominally Japanese, are said to be largely supported and controlled by foreigners. While these figures seem to indicate that the Japanese are still greatly indifferent, yet the fact is they are making phenomenal progress in the conduct

of public as well as private charities. It was considered the leading event of 1910 when the late Emperor created a relief fund for the sick and poor of the Empire and made the magnificent grant of one and one-half million yen to start it. That the present attitude of the government toward the poor and needy of the nation is due to Christian influences goes without question. The Japanese themselves know it.

OUR PART IN RELIEF WORK.

In 1905, when the terrible rice famine was on, Rev. William E. Lampe, then stationed at Sendai, wrote home: "We are in the center of the famine region. Miyagi and Fukushima provinces, studded with our churches and preaching places, are the two worst provinces. Nearly every church and preaching place was aroused. Christians helped to provide food and clothing for the body and medicine for the sick; they took about 1,200 helpless children from their homes of poverty and put them into Christian orphanages; they rescued a number of girls who were in danger of being sold into an evil life and located them in good homes in other cities.

"Some five thousand of the seven thousand dollars given by the members of the Reformed Church was put into 'sympathy bags.' A Japanese towel was folded and made into a bag holding about two quarts. The bag was then filled with rice or other food and one of the Gospels put on top. In the center of the made-up bag was a cross, on the right of which were the words 'Christian Sympathy Bag,' and on the left the name of the church or preaching place. On the back of the bag was the character 'Love.' Forty thousand such bags were distributed.

"In addition to distributing them, the local Christians made up nearly all of the bags themselves. In some places not only the members but the 'seekers' as well rejoiced to have a part in the good work. This has been perhaps the greatest opportunity in the history of Christian work in Japan to show in a practical way the meaning of Christian love and sympathy. A profound and indeli-

ble impression was made upon the whole nation. Those who were helped were deeply moved and anxious to hear the Gospel."

It gives us here at home a thrill of joy to recall that so great was the impression made upon the Emperor that he conferred upon our missionary, Dr. Lampe, a decoration of honor in recognition of his services in directing this relief work.

The story of how our own sainted Annie M. Moore was used as an instrument in God's hand to help establish charity and hospital work in Japan should be told to every young ladies' class in the Church. We hope when our Literature Fund will admit of it, to publish this story in an attractive pamphlet. This present article can give only a glimpse, told in her own words, omitting some details.

"Late one afternoon years ago a little girl came to our home in Sendai and asked whether I would not do something to help a dying man who lived a short distance from us. I went to the shed (not house) where the man had lived, but he had breathed his last and his sufferings were over. You can imagine, however, what his distress must have been when I tell you that his bed was the hard, cold floor of an old woodshed and his covering a board. I shall never forget the picture of that shed and its occupant. I soon found that this case was only one of many, and, feeling too helpless to carry on a work of such magnitude alone, I asked for two members from each Japanese church in Sendai of whatever denomination to assist me, and we thus soon formed a Charitable Association.

"All that winter, through rain, cold, snow and mud, we went frequently to each house. One thing we soon learned, and that was to give medicine to the sick, food to the hungry, clothing to the naked and bedding to those who slept on cold floors, before attempting to teach them the Gospel. Many pitiful and also amusing remembrances come to me as I think of that hard and bitter winter; but one most vivid is the recollection of three poor old bodies—a man, his wife, and a



OKAYAMA ORPHANAGE, JAPAN.

relative—who lived in an old hut, such as an American farmer would hesitate to house a beast in. These poor souls tried to make a living by braiding straw for a cheap kind of sandals known as *warajii*. But they were so old, so nearly starved, and so racked with cold and pain that they could do but little. We soon had made for them warm garments from flannel sent us by friends in America, and it was laughable to see them examine these soft, warm coverings for their poor, cold bodies, and then to squabble like children as to who should have which.

“Two other members of our mission accumulated about \$50.00 with a view to establishing some sort of institution for the care of the deserving poor. When the whole Protestant community of Sendai organized a Relief Committee, this fund was turned over and ultimately a ‘poor house’ was established.”

Thus the incidents might go on showing the development of Christian charity in Japan through the work of missionaries. No other phase of missionary work has seemed to make so far-reaching an impression upon the nation. This love and help of the Christian missionaries for the distressed wins the hearts of the leaders of the Japanese nation. Let us pray unceasingly that every one of these national leaders give his heart to Christ.

FIELD NOTES.

The Field Secretary attended the Central Synodical meeting at Bluffton, Ohio, the Ohio Synodical at Tiffin, and presented our work before the Central Synod in their session at New Knoxville, Ohio. Then through the good management of Rev. D. A. Winter, of Louisville, Ky., a successful itinerary was made in Kentucky Classis. Following this, the work was presented before the Synod of the Northwest in session at Lafayette, Ind., where Rev. H. F. Hilgeman is pastor. An action was passed by the Synod recommending the organization of Women's Missionary Societies in the congregations and welcoming the Field Secretary in her visits to present this work. Pastors of Milwaukee Classis at once made up an itinerary for their field and invitations were extended the Field Secretary from both elders and pastors to come to congregations in North Dakota, Minnesota, Nebraska, Iowa, Missouri, Colorado, Illinois, and California. Thus the work we love to do for our Lord moves forward and the time will soon come when our sisters in every congregation will join hands in this work to bring the Gospel to dying souls.

How much of this large territory I shall be able to cover will depend upon time and means, but God helping I shall go to all the places here in the Middle

West which can be reached, and I ask your prayers for results which will help His cause.

NEW SOCIETIES.

Zion's, Louisville, Ky.—President, Miss Adelia Reibert; vice-president, Mrs. H. Selmeir; corresponding secretary, Miss Emma Baumer; recording secretary, Miss Mame Kransgill; treasurer, Mrs. Brooks Denhard; secretary literature, Miss Anita Selmeir.

Milton Avenue, Louisville, Ky.—President, Miss Lydia Kissler; secretary, Mrs. E. J. Bold; treasurer, Mrs. Anna Koenig.

Salem Church—Partially organized. To be completed later.

South Louisville—To be completed later.

Jeffersonville, Ind.—Partially organized.

Huntingdon, Ind.—President, Mrs. F. H. Diehm. Full list not available. This society is an echo of Linwood.

St. John's, Fort Wayne—Organized September 25th.

Thank Offering Boxes

ANNIE M. BLESSING, SECRETARY
HELLAM, PA.

Another Thank Offering has been sent in since the annual report appeared in the OUTLOOK OF MISSIONS.

From the W. M. S. of Tohickon Classis comes the splendid offering of \$80.28. The Thank Offering of the W. M. S. of Goshenhoppen Classis is \$80.61 instead of \$86.61, as previously reported. The grand total up to the present time is \$2,405.41.

Surely our women have done well. Nobly have they responded. But is it the best we can do? We owe our Heavenly Father a debt of gratitude which demands our *best*. We want to cultivate the habit of putting an offering into our little boxes whenever we look to God and thank Him for His mercies and blessings. Our aim for the 1914 Thank Offering is \$5,000. We trust every one who has a Thank Offering Box will help raise the amount. There are

more than 10,000 boxes out, and do you realize that to reach the goal set requires only an average of fifty cents for each box, or one cent a week? Think of it!

We hope to have a Thank Offering Service during the convention of the W. H. and F. M. S. G. S. at York, in May, 1914. Further announcement of plans will be made in the OUTLOOK OF MISSIONS.

PLANS OF PROGRESS BY THE WOMEN.



THE Executive Committee of the W. H. and F. M. S., G. S., met July 8-11, 1913, in annual session at Linwood Park, with the

following members present:

Mrs. W. R. Harris, Mrs. L. L. Anwalt, Mrs. Anna L. Miller, Mrs. E. W. Lentz, Mrs. B. B. Krammes, Miss Mary Remsberg, Mrs. Wm. Snite, Miss Gertrude Cogan and Miss Helen Bareis.

During the year the following items had been voted on favorably by correspondence:

I. That Membership Certificates should be procured for use of Secretary of Life Members and Members in Memoriam.

II. Hereafter Departmental Secretaries shall prepare two reports annually—an annual report covering the whole year's work from July 1 to June 30, and another covering a period of six months from July 1 to January 1.

III. The Executive Committee authorized Departmental Secretaries to circulate leaflets prepared for their respective departments free.

IV. At the call of the Board of Foreign Missions a joint conference was held March 25th, of the Executive Committee of the Foreign Board and five members of the Executive Committee of the W. H. & F. M. S. G. S., to consider the present needs and future progress of the Miyagi Girls' School. After a careful review of the facts at hand it was the sense of all present that the teaching staff should be reorganized and under a male principal. This resolution was later presented to the Board

and adopted. The ladies present at this joint conference were: Mrs. W. R. Harris, Mrs. Anna L. Miller, Mrs. L. L. Anewalt, Mrs. B. F. Andrews and Miss Helen Bareis.

NEXT MEETING AT YORK.

At the regular meeting at Linwood the following items of business were acted upon:

So far as possible, plans were made for the next triennial meeting.

An invitation to hold the next triennial meeting at York, Pa., was unanimously accepted, and the date was set for the week following the meeting of General Synod in 1914.

By vote, a quantity of literature was set aside for free distribution by Miss Cogan, Mrs. Krout and Mrs. Gekeler, when circumstances require.

WIDEN THE SCOPE OF WORK.

Resolved, That the Corresponding Secretary forward a copy of the following resolution from the Foreign Board to every member of the Executive Committee of the W. M. S. G. S. and to the presidents of the District Synodical Societies, and to be presented for discussion at the annual Synodical Meetings this fall:

"In order to stimulate greater interest among the women in our Church, we suggest to the W. H. & F. M. S. G. S. to consider at their next triennial meeting the advisability of broadening the scope of their work so as to include the general work among the women and children of Japan and China, such as Bible Women's Work, Bible Women's Training School, Kindergarten, Women's Hospital, Nurses, etc., instead of confining it almost entirely to the Girls' Schools in Japan and China, as at present."

SOME IMPORTANT ACTIONS.

The Corresponding Secretary was authorized to request Mrs. Evemeyer to continue in her position on the staff of the Outlook of Missions until the end of the triennium.

Motion, carried, that further plans for Kindergarten work be made by the General Synodical Society or its Execu-

tive Committee, with the Foreign Board, and that all moneys received for the same be held by the General Treasurer and placed on interest until such plans are completed.

The preparation of the 1914 program was placed in the hands of Miss Gertrude Cogan, with the understanding that Mrs. H. S. Gekeler be overtured to assist by preparing a leaflet supplementary to each month's program.

Motion prevailed that the program literature be offered for sale at the following rates:

A package containing 20 programs and 12 leaflets, one for each month, at 50c. a package, and additional quantities at 12c. per dozen for programs, and 3c. each for leaflets.

Acting on the resignation of Mrs. H. S. Gekeler as Secretary of Literature, the Corresponding Secretary is authorized to request her to continue in the position till the triennial meeting.

Action of last year requesting Classical Secretaries of Thank Offerings to send duplicate report respectively to General and District Synodical Secretaries, was rescinded.

IN FAVOR OF FEDERATED WORK.

In order to further stimulate an intelligent interest in inter-denominational work of Women's Missionary Societies, it was voted that we have representatives in the Eastern and Central West Districts of the Council of Women for Home Missions, and also the Federation of Women's Boards of Foreign Missions of the United States and Canada. For the Council of Home Missions, Mrs. E. W. Lentz was requested to act as our representative in the East, and Mrs. H. S. Gekeler in the Central West. In the Federation of Foreign Missions, Mrs. R. S. Dotterer is our representative in the East, and Mrs. B. B. Krammes in the Central West. Mrs. Anna L. Miller was requested to act as alternate for either lady of the Central West, and Mrs. L. L. Anewalt to act for either lady in the Eastern District, or provide such alternate.

It is further recommended that as

soon as our constituency in other territorial districts becomes sufficiently large, we have representatives in these districts also.

BUDGET COMMITTEE.

Motion, carried, that a Budget Committee of seven be appointed to prepare a budget to be presented at the triennial meeting, and that Mrs. Anna L. Miller be chairman of this committee.

In view of Mrs. Yockey's request to be relieved from her duties as Historian, because of her continued failing sight, and inadequate materials, we request that she continue in her office for the present, but recommend that she secure an assistant in her work.

Motion prevailed that the next Thank Offering Building Fund to be completed shall be devoted to German work, and all the others to English work.

SUGGESTED CHANGES IN CONSTITUTION.

The following changes in the Constitution were recommended for consideration at the triennial meeting:

Art. I. Omit "Home and Foreign."

Art. V. Substitute "not already represented by an elected vice president."

Art. VII, Sec. 3. Transfer last clause of By-Laws, Art. I, Sec. 1.

Art. X, Sec. 2. Omit "Boxes."

By-Laws, Art. V, Sec. 2. Omit "Boxes."

By Laws, Art. VI, Sec. 2. Ratify last clause.

By-Laws, Art. VII, Sec. 1. Substitute "The incidental expenses of the General Synodical Society shall be met by a contingent fund to be provided for in the Budget."

REPORTS OF COMMITTEES.

Reports were read from the Chairman of the Printing Committee, Departmental Secretaries and Treasurer. These reports were approved and placed on file. The following items of interest were culled from them:

Mrs. C. A. Krout, Chairman of Printing Committee, gave an encouraging report concerning literature printed and distributed during the year. During the first year of the triennium the initial expense of the Literature Department

was much greater than the receipts for the same, but during the past year the Department has been more than self-sustaining.

A most interesting and gratifying report was received from Mrs. H. S. Gekeler, Secretary of Literature. Besides circulating a great deal of literature supplementary to our monthly programs and procured from various sources, Mrs. Gekeler has had printed the following leaflets during the year:

Moving Mountains.

Straw Spectacles.

The Slave Girl.

Program for 1913.

How We Reached the Standard of Excellence.

Devotional Service for Thank Offering Day.

An Appeal to Do Kindergarten Work.

An encouraging report was received from Mrs. C. H. Nadig, showing great demand for the letters from missionaries for use in monthly meetings.

Mrs. J. F. Winter, Secretary of Organization in German Synods, reports aggressive work in interesting and educating the leaders in churches where there are not yet Women's Missionary Societies.

Miss Annie M. Blessing, Secretary of Thank Offerings, reports the sale of 5418 boxes during the year, and \$2,331.13 collected by use of the boxes, with two Synodical Societies yet to report.

Mrs. John Lentz, Secretary of Young People's Work, reports the organization of seven mission bands during the year, and the organization or reorganization of twenty-four Young Women's Societies. She has also been endeavoring to arouse interest in Kindergarten Work in the Foreign Field, and has succeeded in securing pledges for the same from several of the Young People's organizations.

Mrs. R. Ella Hahn, Secretary of Life Members and Members in Memoriam, reports nine Life Members and five members in Memoriam secured during the year.

Miss Gertrude Cogan gave an encour-

aging report of work undertaken and accomplished during the year, and made many suggestions for more aggressive work in the future.

The report of Mrs. L. L. Anewalt, Treasurer, as published in the June Outlook of Missions, showed the finances in a healthy condition, and Mrs. Anewalt received praise for her very clear and complete report.

HELEN BAREIS,
Recording Secretary.

GOD'S WILL.

God meant me to be hungry,
So I should seek to find
Wisdom, and truth, and beauty,
To satisfy my mind.

God meant me to be lonely,
Lest I should wish to stray
In some green earthly Eden
Too long from heaven away.

God meant me to be weary,
That I should yearn to rest
This feeble, aching body
Deep in the earth's dark breast.

—*Mildred Howells, in Harper's Magazine.*

THE CHILDREN'S SHARE.

MRS. GEO. W. BUTZ.

DURING the past years not enough attention has been paid to the work of children and young people. With the department of Young People's work well organized throughout the local Church, Classis and Synod, the children will be well trained and educated to get a vision of the great need for more people who will pray, work, give and go. For—

"The nations are asking to learn of the
Lord

Whose love is so tender and true.

We know that their longing should have
its reward,
But what can the children do?"

"They long to be sharing in labors so
blest,

They long to be laboring, too;
They long to be gathering their sheaves
with the rest,

But what can the children do?"

Let us help them to

"Give to all the darkened earth

Tidings of a heavenly birth,

Till the youth in every land

Learn the Saviour's sweet command."

When should the children become interested in this work? The first step of arousing interest should be taken in the Sunday School or Mission Band. There is not enough interest and enthusiasm in our work. Children are active and their activities must be aroused. With the graded lessons there is so much to do in Sunday School that missionary instruction is often neglected. A Mission Band with a good live leader, meeting once a week, can accomplish much in interesting children in this noble work.

Missionary models and object lessons including Japan, China and the American Indian, can be secured to teach the children the manner of life of their little brothers and sisters in the foreign and home lands. If the idea of giving and doing for those less fortunate than themselves is impressed upon the children by the superintendent or the leader, great results, in interest and sacrifice, to give to the support of the work will be obtained.

We cannot form the habit of self-denial too early. The following plan was used by an elementary superintendent in a Sunday School: A neat box was placed beside a bunch of white roses in a conspicuous place on the superintendent's desk. Great curiosity was aroused. At the close of the session when she wanted to make her appeal, the children were all attention. The story of two white roses was told, how the one which opened its petals to shed fragrance all around grew in beauty and came to rich maturity, while the other, which folded its sweetness within its own heart grew shrunken and unlovely. This way the moral of willing giving was pointed out. There was no urging, only an invitation to test the joy of sacrifice and place in the box

anything from a penny up. The result the following Sunday was gratifying.

Some time afterward a little girl in that same school was given ten cents to do with as she pleased, and she at once announced her intention of keeping it for the self-denial box. On her way to school five successive mornings her resolution was tried, for she had to pass both going and coming a window where buckets of chocolates were tipped most invitingly. On Sunday morning the little girl with a happy face dropped the ten cents into the box. Later, with arms around her mother, she said, "Oh, mother, I am so glad I did not buy chocolates; for I was so happy when I dropped the dime in the box." This child had learned the first lesson of self-denial.

In the same way we can implant in the nature of the children the Christ spirit to do for and give to those who know Him not. Let us pray for power to help the children in their share of telling the millions of children, who know Him not; so that they may early find the Children's Friend. For we read in Proverbs 8: 17, "They that seek me early shall find me."

As we labor in our individual congregation or Classis, let us remember that, "God's work is one work, and all who labor together with Him anywhere shall be sharers of His triumphs everywhere."

W. H. AND F. M. S. OF MERCERSBURG CLASSIS, POTOMAC SYNOD.

The W. H. and F. M. S. of Mercersburg Classis, Potomac Synod, met at Marion, Pa., April 24th, 1913. President, Mrs. F. W. Bald, Mercersburg, Pa. Paid on apportionment, \$756.02; for Foreign Missions special, to missionary Homes, \$10.00; to Memorial Fund Library at Lakeside, China, \$15.00; Scholarship Fund, \$20.00; Contingent and Literature Funds, \$5.00; total receipts, \$771.02; 10 societies; 1 new society; membership, 400; subscribers **OUTLOOK OF MISSIONS**, 40. Have secretaries of departments.

Miss Cogan sent in 25 new subscribers for the **OUTLOOK OF MISSIONS**.

YOUNG WOMAN'S PLACE IN MISSIONS.

MRS. J. L. REAMS.



FOR the women of our modern Churches, it is hard to realize that there ever was a time when there were none of the active Women's Missionary Societies that seem so much a part of the structure of our Church life. Yet the jubilee year of organized work for Missions, both Foreign and Home, on the part of young women has just begun.

The organization of the Women's Missionary Societies is but one of a remarkable series of movements among women that have made the nineteenth century known as the woman's century. It is difficult for the modern woman to adjust herself, even in thought, to the woman's world as it existed at the opening of the nineteenth century. Old things are passed away; all things are become new. Yet if we are to realize the magnitude of the world tide, on which we are swept along, we must see clearly the coast lines, long since submerged, which stood out clear and high in 1800. We shall most quickly see this if we look at the position of women as revealed in literature, law, industry, and education one hundred years ago.

Mary Lyon in founding Mt. Holyoke Seminary, had not only the indirect influence upon the future of Woman's Missionary Society in training up a generation of soundly educated women, but served also as a direct stimulus to missionary knowledge and zeal. During the six years of her superintendency, not one graduate left Mt. Holyoke unconverted. Seventeen of her pupils had become wives of foreign missionaries; thirty-six others were added in the early years, and hundreds married men who were carrying Christianity to the Western fields.

The pioneer organization for Foreign Missions among women seems to be the Boston Female Society for Missionary Purposes, established in 1800. This society included for a time both Baptists and Congregationalists. In the beginning, it seems to have contemplated no field of "foreign" missions farther away than the aborigines of the frontier, but

very soon its members became interested in the support of the English Baptist work in India. The richest treasure bequeathed by this early organization was neither its contributions nor its example, but the inspiration of a noble character in the person of its first secretary and treasurer, Miss Mary Webb. She was a helpless cripple with little or none of this world's goods, but of such ardent consecration and unwearied energy that she accomplished with her poor bent body the work of a spiritual athlete.

The first legacy received by the pioneer denominational Foreign Missionary Society was given by Sally Thomas. She was a poor woman supporting herself as a domestic servant. Her wages never exceeded the small sum of 50 cents per week. Out of this sum in a long and industrious life, she had managed to save the remarkable sum of \$345.83. This she bequeathed, at her death, to the American Board. It is to be doubted whether in all its wonderful history the Board has ever received a more glorious or more blessed legacy. Two years later a woman, very wealthy for those primitive times, created quite a thrill when she left \$30,000 to the same Board. The largest amount received for Foreign Missions for many years, doubtless her offering, too, came up for a memorial of her, before God. In 1803 a missionary society was founded in Southampton to give and pray for the heathen. It is said that one of the charter members gave \$12 for Missions when she had twelve patches on her shoes.

One can imagine the wonderful work that could be accomplished if we would make such a sacrifice in this day and age of the world, when the young woman is needed so badly in the missionary field. The work nearest and dearest to the heart of our Master is the work of Missions, the work of saving a lost soul from sin. The idea which has become so prevalent throughout the Church, that mission work should be carried on by persons who have special talent for the work, is not taught anywhere in the Bible. On the contrary, the Scriptures teach that God has given to every man

his work, not to every man *some* work, nor *own individual* work. The truth that God appointed to every human being, high or low, rich or poor, old or young, a special place to fill for the good of the world, should serve as a powerful incentive to noble aspirations and holy ambitions; aspirations to seek diligently and prayerfully to find one's own place of labor, and ambition to learn how to fill it as God would have it filled. With this incentive in view, two important questions arise for consideration:

First. Where is the young women's place in the mission work of the Church?

Second. How may they be enabled to find their place and fill it aright?

To the first question we answer without hesitating, in the forefront of the line of workers. Young women born in this present age, with all the Gospel privileges, with more of knowledge, more of mental training, more of freedom to make what they will of life than has been given to any generation of women since the creation of the world, and with the Gospel work widening out in every direction, how could they do otherwise than enter right in the heart of our missionary societies? God did not bestow all these wonderful blessings upon us if He did not expect a larger and richer response in His service than any generation of women has ever rendered. Those who are older little realize the relation which the *young women* of the Church bear to the Missions of the future. For them *not* to be interested helpers means to retard and enfeeble the entire work of the twentieth century, upon whose threshold they now stand. And what effect would this lack of interest have upon themselves? It has been said, "If you would save the young women from shallowness, narrowness and idleness; if you would secure for them breadth and depth of character; if you would have them cultivate the heart as well as the mind; if you would have them refined, but not so refined as to make them useless to the world about them; if you would have them made beautiful without and all glorious within, set their hearts on fire with love for the Master and give

them ambition to do their part in building up His kingdom. The young women to-day are the most important factors in women's work, for the women in the future. The young women of to-day are to supply the ever increasing demand for women laborers in both the Foreign and Home fields.

Second. In answer to the second question. Through the aid of the workers already in the field of service. The members of every Senior Missionary Society should study patiently and prayerfully the best ways of bringing the young women into close touch with all the departments of the Lord's work and put them into practice. Where there is no organized young women's society, take a personal active interest to help organize one at once. Where one already exists, help in every possible way to help make it a success in training for service all the young women of the Church. Above all, help them to make their lives and their work spiritual. Perhaps the most direct way of helping the young women is to supply them with that which will give them information. Create a taste for missionary literature in their homes and talking of the work of your society.

I am sure with all the helpful and splendid literature of to-day, no young woman should turn a deaf ear to this noble work. If the young women can once be brought to fully realize that their influence, their service, their prayers and their gifts are needed to make the world more Christlike and to bring it to Him for His inheritance the whole question of how to help the young women in mission work will be forever solved.

"For burdens which make us strong; for sorrow, which makes us look beyond to-day; for adversity which opens the door to the visits of the spirit; for disappointment which turns our eyes to the things that fail not; for ingratitude which pricks our consciences—for all these, and every other experience of life, we may sincerely give thanks to the Sender, who is planning our spirits' welfare for two worlds."

1914 PROGRAM ANNOUNCEMENT.

A set of leaflets has been prepared to go with the Program; they are:

"Immigration Snap-Shots."

"The Outcast Mother,"

"How Ruth Miller Found the Blessing."

"Glimpses of Far-Away Homes."

"The Girl of the Danger-Lost."

"Mexico."

"The Story of Our young Women's Society."

"Rescue Work."

"The Story of a Little Turkish Girl."

"The Great Foe of Modern Missions."

"The Open Door for Children."

This 1914 Program is the "best ever," covering a wide range of missionary information instructive and entertaining; and is suggestive for practical work. The topics are in harmony with the proposed books for the year. As last year, the topics on Home Missions and Foreign Missions alternate; also again there is space for the leaders' names. And again it is a Prayer Calendar. Each member may thus have at hand the Scripture thought and the objects of prayer for each month, and the subjects to be studied. We feel that this program fits our needs as no other one has. The leaflets together with the usual helps also in the *OUTLOOK OF MISSIONS* will make an outfit complete and convenient.

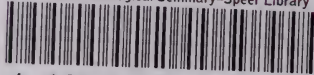
Price, twenty program-calendars with full set of leaflets, 50 cents. Extra program-calendars, 12 cents per doz., 2 cents per single copy. Extra leaflets, full set, 30 cents; single leaflets, 3 cents.

Order from Mrs. C. A. Krout, 240 South Washington street, Tiffin, Ohio.

"To feed on Christ is to get His strength into you to be your strength. You feed on the cornfield, and the strength of the cornfield comes into you, and is your strength. You feed on Christ, and then go and live your life; and it is Christ in you that lives your life, that helps the poor, that tells the truth, that fights the battles, and that wins the crown."

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